



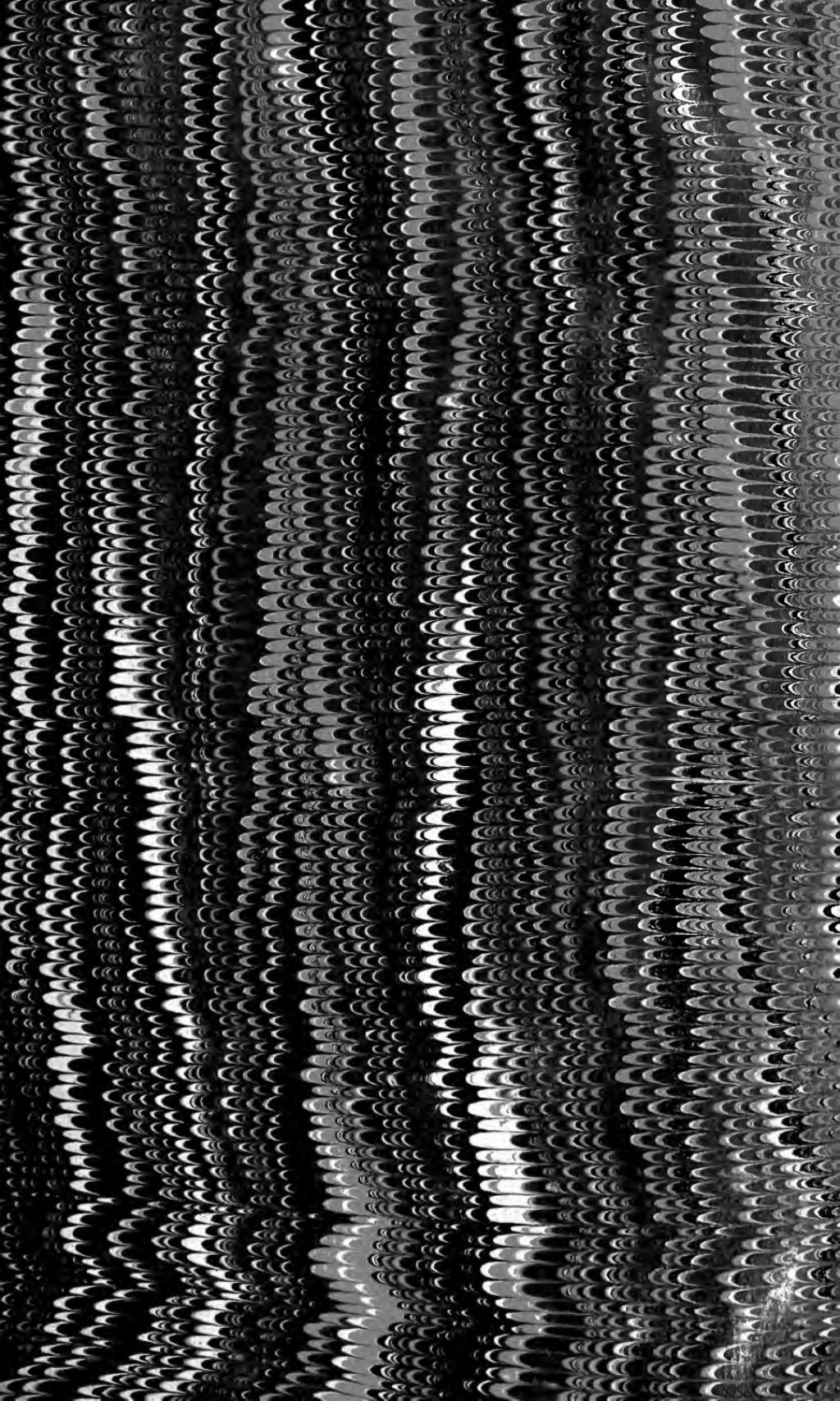
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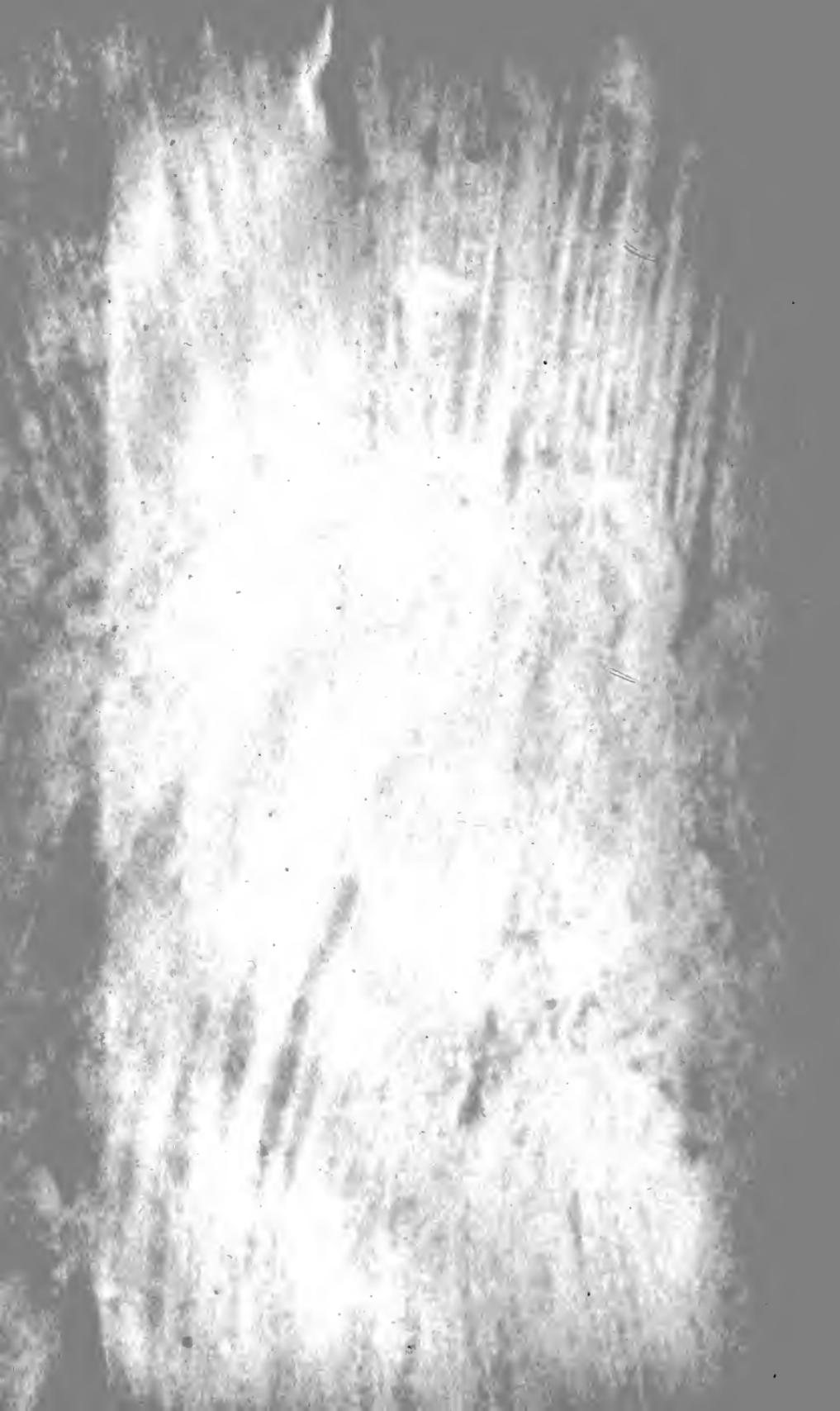
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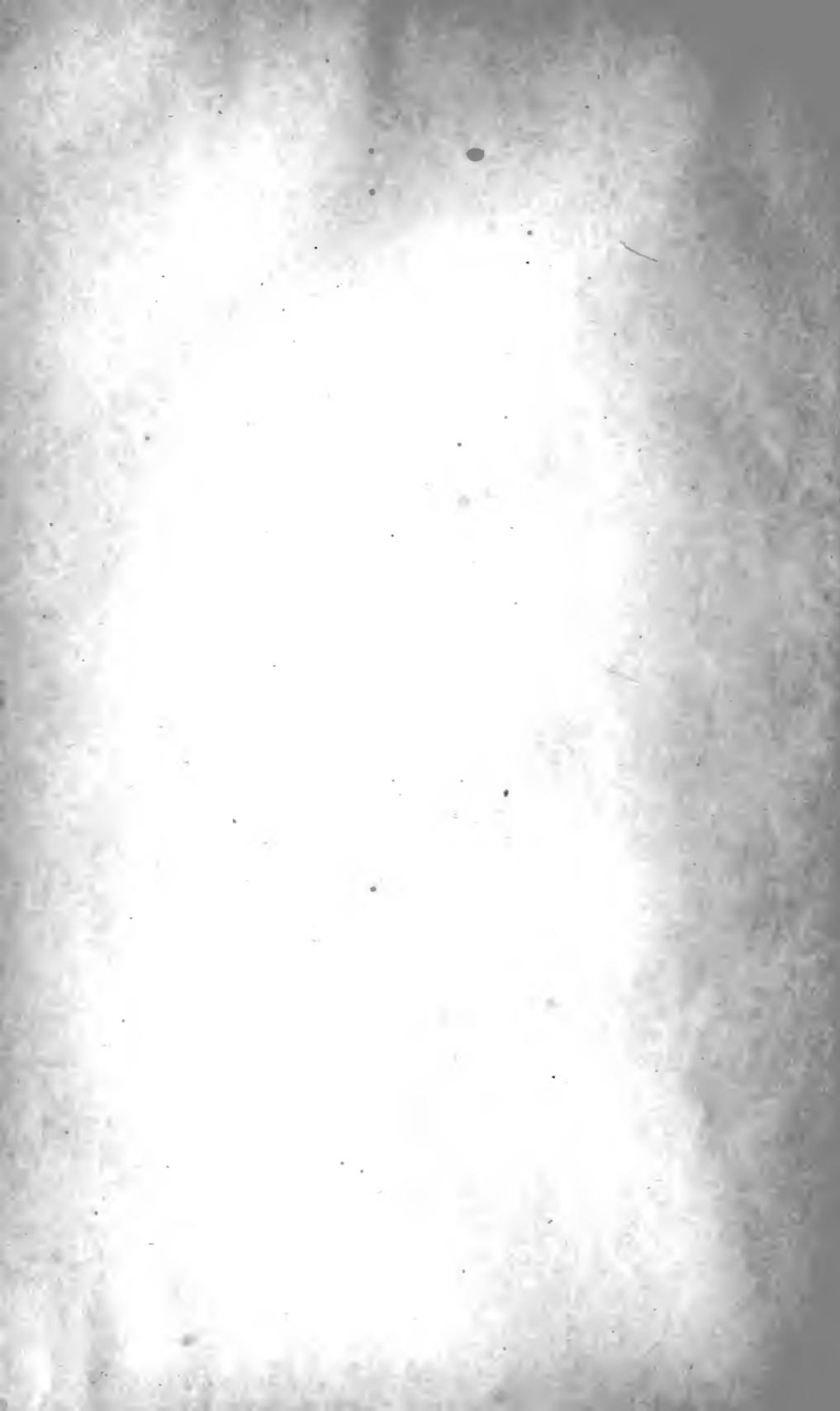
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THE CHURCH OF CHRIST

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T H E

ROMAN CATHOLIC CHURCH

#6671

AND

FREE THOUGHT.

A CONTROVERSY BETWEEN

ARCHBISHOP PURCELL,

Of Cincinnati,

AND

THOMAS VICKERS,

Minister of the First Congregational Church of the same City.

TOGETHER WITH AN APPENDIX, CONTAINING

THE ENCYCLICAL LETTER AND SYLLABUS

OF POPE PIUS IX, DATED DECEMBER 8, 1864,

In the original Latin, with a faithful translation

“Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.”—MILTON’S AREOPAGITICA.

C I N C I N N A T I :

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PREFACE AND DEDICATION.

To the Editor of the Cincinnati Gazette:

DEAR SIR:

Partly because I have been urgently requested, and partly from the hope that some good may be effected by it, I now give this controversy in a connected form to the public. And, inasmuch as I am not only willing, but desirous, that both sides should have a full and candid hearing, I have printed all of Archbishop Purcell's articles in full, even to the long extract from his Pastoral appended to the editorial in the Catholic Telegraph of October 30th. Every thing appears here precisely as it was originally printed in the Catholic Telegraph, the Cincinnati Commercial, and the Cincinnati Gazette, without addition or abbreviation. In the articles of Archbishop Purcell I have allowed many apparently typographical errors to stand, especially such as are found in the Latin quotations, and in the names of persons and places. I did this for the reason that after the articles had appeared in the Catholic Telegraph as here printed, Archbishop Purcell made no attempt to have them corrected before they appeared in the Gazette, and therefore left me to infer that he had a peculiar theory of orthography, with which it would be better not to meddle.

The only thing not hitherto published is the sermon from the text "Always learning." I publish it because it treats more fully a point elsewhere only incidentally touched upon. I intended also to publish a sermon on the "Causes of Religious Intolerance and Persecution," delivered November 24th, but the space already occupied by the discussion is so much greater than I originally expected, that I was compelled to exclude it. The open letter addressed by Mr. Paul Mohr to Archbishop Purcell reviews several points of the discussion in so clear and succinct a manner, and awakened such general interest at the time of its appearance, that its republication seemed necessary to make the documents of the controversy complete. The celebrated Encyclical Letter of Pius IX, issued December 8th, 1864, with its Syllabus of Modern Errors, in the original with a parallel translation, will add greatly to the value and interest of the book. It is a document of the greatest importance; for it contains in itself either the most brilliant confirmation of the position and claims of the Roman Church as opposed to all the achievements

of modern science, to the whole tendency of modern thought, the whole moral basis on which modern society rests, and the whole theory on which the best modern governments are conducted; or it contains the most complete and crushing refutation of all the assumptions, fallacies, and fabrications of Romanism, as opposed to the spirit of the modern age, which it is possible to desire or imagine. At any rate, it is a document which will hold a prominent place in the history of the Roman Church and her conflict with that advancing civilization of the world, which, as I believe, will sooner or later engulf her.

I at first intended merely to reprint the translation which appeared in the Dublin Review, April, 1865, but on comparing it carefully with the original, I found it so full of errors, and, in the attempt to imitate the style of the original, so bunglingly written, that I had no choice but to retranslate the whole document. I can not even now offer it as a model of good English, as I imagine it will not occur to any one to include the original in a *Delectus* for the use of students as a model of classic Latin.

So far as my own sermons and articles are concerned, I could have wished time to make them better than they are, both as to form and matter, but the controversy was begun and carried on amid other pressing and imperative duties, which gave me no opportunity for more careful and studious preparation. But every body will see that this is one of the cases to which the canon *nonumque prematur in annum* does not apply, and many will doubtless prefer this form of discussion to a more elaborate treatise.

If this controversy shall have at all contributed to expose the deadly hatred of the Roman Catholic Church toward all free institutions, and to show that, while for the present accommodating itself to the exigencies of its situation in this country, its fundamental principle is that of intolerance toward all who are without its pale, and that it only waits for the favorable opportunity to spring at the throat of all our liberties, I shall be amply rewarded for my labors.

I can not close without expressing my thanks to you, sir, for the generous manner in which you have opened the columns of the Gazette to me, and for the impartiality with which you have treated the whole discussion. Permit me, as a slight token of my obligation and esteem, to inscribe this little book to you, and through you to all lovers of liberty, wherever they may be found.

THOMAS VICKERS.

CINCINNATI, December 30, 1867.

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APPENDIX, containing the Encyclical Letter of Pius IX, and the Syllabus of Modern Errors, dated Dec. 8th, 1864, with a parallel translation.

CHAPTER 1. INTRODUCTION

This chapter is intended to provide an overview of the field of study, the research question, and the methodology used in this study.

The field of study is the study of the relationship between the variables of interest and the outcome variable.

The research question is the question that the study is trying to answer.

The methodology used in this study is the use of a mixed-methods approach.

The mixed-methods approach is a combination of qualitative and quantitative methods.

The qualitative methods used in this study are interviews and case studies.

The quantitative methods used in this study are surveys and experiments.

The mixed-methods approach is used to gain a better understanding of the variables of interest and the outcome variable.

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T H E

CHURCH AND FREE THOUGHT.

ADDRESS OF REV. THOMAS VICKERS,

*At the Laying of the Corner-Stone of St. John's German Protestant Church
of Cincinnati.*

INTRODUCTORY NOTE.

ON Sunday, September 29, 1867, the corner-stone of St. John's German Protestant Church was laid with the customary ceremonies, which were witnessed by one of the largest concourses of persons ever assembled on a similar occasion in this city. Addresses were delivered by Rev. August Kröell, the pastor of the church, Rev. G. W. Eisenlohr, Rev. Karl Tuercke, and Rev. Thomas Vickers. The succeeding controversy grew out of the remarks of the latter as published in the Cincinnati *Commercial* the following day.

ADDRESS OF REV. THOMAS VICKERS.

REV. THOMAS VICKERS, of the First Congregational Society, began by saying that he had been chosen to express the sympathy of the American population of our city with the occasion. He had been announced to make a speech in English, but he saw such a sea of German faces around him that he could not refrain from addressing the assembly in German. Nothing separated men from each other so much as a difference of language. Mountains, rivers, deserts, or seas were not so great a barrier between the nations as a difference in the mother tongue. He therefore begged leave, although not a German, or of German

origin, to make his speech in the German language. The following is a translation of his remarks:

DEAR FRIENDS:—This is a solemn and inspiring occasion. We are met together for the purpose of celebrating one of the most solemn acts of worship in which the modern world can participate—in order, in the name of both God and Man, for the spiritual advantage and improvement of the community in which we live, as a representation and illustration of the indissoluble union between the temporal and the eternal, between heaven and earth, between Deity and humanity, to lay the foundation-stone of a new temple of religion. Yes, it is indeed an inspiring thought, that in the midst of the hurry and impatience of the modern world, in the midst of the noise and press of business, the conflict of material interests, in spite of the pleasure-seeking and superficial spirit of the age, in spite of a soulless and heartless materialism, such acts of worship are still possible, such temples can still be built; in short, that there are still men who have a heart and sense for religion, for whom there is still something higher and nobler than their daily bread and their daily pleasure: something which is more lasting and more consolatory than all the riches and all the honor in the world.

There are, indeed, others who have not been swallowed up in the maelstrom of modern life, who take an interest in purely spiritual things; and they also build temples, temples of art and science, but temples of religion they despise. For them, religion is a thing of the past, a legend of times long gone by, no longer a living truth. It is a sad fact that there are people enough of this sort, and will be, for a long time to come. But they exist to the shame and disgrace of the Church. They are a living witness to the hollowness and degradation of ecclesiastical Christianity, to the contradiction, now patent to every man of sense, between the old fables of the middle ages and the grand spiritual acquisitions of the modern world.

Let us not quarrel with those who have turned away with disgust from the silliness and stupidity of the Church, with fright and horror from her spiritual emptiness. Let us rather seek to abate the evil—to improve our own spiritual status.

Almost all the nations of antiquity regarded the holy places, the temples which were consecrated to the service of the gods, as

at the same time places of refuge, to which the oppressed could flee and feel themselves secure from the persecution of their enemies. Had a slave run away from the ill treatment of his master, did a conquered warrior wish to escape the vengeance of his enemy, or one accused before the courts wish to flee the threatened penalty of the law, the door of the temple was always open, and he who succeeded in reaching this was, from that moment, under the special protection of the Deity. He whose boldness and impudence led him to pursue his victim thus far, to do him any injury whatever in this sacred place, or to tear him away from its protection, was guilty of the highest, the most abominable crime against God and man.

This custom, which was of heathen origin, was afterward transferred to Christianity. Under the reign of Constantine the Great, the Christian churches were already regarded as places of refuge for all who desired protection, and in the year 431, under Theodosius II, this privilege was extended to all the courts, passages, gardens, and houses belonging to the domain of the several churches. In the following centuries the ecclesiastical councils extended this right of the Church still further. Of course this privilege led to great abuses, not only among the heathen, but also among Christians; it therefore came gradually into disuse, and was finally formally abrogated.

But this custom had, nevertheless, a profound and noble meaning; there was a true thought at the bottom of this rather rude manifestation. Somewhere on earth a place was necessary where, in the hour of his utmost need, man could feel himself secure from the violence of his fellow-men. Neither in the antique states nor in the Middle Ages could the State, as such, afford this protection. This was possible only to God, or, in other words, to the Church. But in this, as in so many other things, modern civilization brought changes. The State was obliged to assert its prerogative in opposition to the Church; civil law developed itself; it assumed, as a matter of course, the protection against mere physical violence; and thus the ecclesiastical right of refuge, in its traditional form, disappeared.

But it is not the mission of progressive knowledge to destroy the spiritual essence of superannuated forms, but rather to preserve it. And, my friends, the time seems to have come when we

ought to inquire whether for the modern world this old ecclesiastical privilege has lost all meaning and significance. Is there no noble sense in which the Church of to-day can be a sanctuary, a place of refuge? I answer confidently, there is a sense in which the Church not only *can*, but *must* be such a place of refuge, if she will not dig her own grave and vanish from the earth; *the Church ought to be, and must be, a sanctuary for free thought—a place of refuge, a home, for the spirit.* Hitherto she has never been this. Every thing else has been protected, except free thought; every thing else has found a refuge in the Church, except free thought. Free thought is the only thing which the Church has never tolerated. Thought she has never tolerated at all, for thought is, in its essence, free, and can not be enslaved. Where slavery is, there thought is not, and can not be.

There was, indeed, a time in which the Church was the home of all culture and all knowledge; in which the old heroes of science and philosophy, when the night of barbarism fell upon them, took refuge in the monasteries, in the cells of the monks. But how was it possible that they could feel themselves at home in such company? As one, in crossing the Alps, gladly takes refuge in the friendly *hospice* while the storm rages without, and does not scorn to pass an hour in conversation with its well-fed monks, who, however, seldom betray any appreciation of that which lies beyond their limited circle of vision, and consequently make it easy to part from them—so those old spiritual heroes of Greek and Roman antiquity spent the night of the “Dark Ages” with the monks of the Catholic Church, chatted with them now and then, but wisely kept their own counsel in regard to all problems of a more profound nature, and with the first dawn of the new morning joyfully went their way toward a more congenial companionship. To drop the metaphor, the Church was for centuries almost the only representative of science and culture; but the world has, after all, little to thank her for, except the preservation and transmission of the spiritual treasures of antiquity. It was never possible for the mind to develop itself under her dominion; wherever free thought attempted to show itself it was immediately crushed out. There was plenty of dead erudition; but living investigation and free thinking—none at all. It is true that, as the new era began to dawn, the Church founded numerous

universities, but not for the purpose of free mental development, such as we now demand, but for the purpose of training spiritual prize-fighters, whose mission was to defend the dogmas of the Church, and to increase the authority of the clergy. Just as soon as such a one began to think for himself, she led him to the stake.

So it has been, my friends, and so it has remained down to the present hour. The Church, as such, whether she be Roman Catholic or Protestant, has undergone no essential change in this respect. To her, free thought and free investigation are just as heretical as ever they were. But free thought has taken bloody vengeance upon her. To-day she is forsaken of all thinkers ; she is the object of mockery and contempt. She banished free thought from her hearth-stone ; but while it went on conquering and to conquer, subjecting the whole world to its rule, she herself became a prey to the rats and mice of history. Well for her, if, even in this "eleventh hour," she repent and mend her ways. She must become the sanctuary, the home of free thought. It is only in the distant future, if at all, that she can become again and in reality the representative of all knowledge and culture. For the present, if her mission is to become *the mirror* of the scientific knowledge of our time, she must appropriate to herself whatever facts of science, history, and criticism the modern age has to offer her. She must digest them, and reproduce them unalloyed. She must "stoop to conquer;" she must learn of the world in order to win it for herself.

And finally, my friends, as it is the mission of every *living* ecclesiastical community to reconcile modern science and modern consciousness to religion, to mediate between Church and civilization ; so, as a German Church on American soil, it is your especial mission, so far as it lies in your power, to procure for German civilization—and by that I mean German scientific culture and German depth of thought and feeling—its proper acknowledgment and its rightful influence in this your adopted home. And to this end I, as the only representative on this platform of the Anglo-American part of our population, offer you my hand and heart. Let us, then, in the expectation of a new era of spiritual freedom, and with the resolution to work for it, lay the corner-stone of this new temple of the religion of the spirit ; and may the blessing of God rest upon it.

*SERMON OF ARCHBISHOP PURCELL,**On Laying the Corner-Stone of St. Rose Church.*

THE corner-stone of St. Rose Church, at the foot of Torrence Road, East Front Street, was laid on Sunday, October 6, 1867, on which occasion Archbishop Purcell delivered the following sermon :

BELOVED BRETHREN: At the close of the interesting ceremonies which you have just witnessed, permit me to direct your attention for a few moments to the utterances of a Congregational minister, at the laying of the corner-stone of the St. John's German Protestant Church, in this city, on the 29th of September.

The reverend gentleman to whom I allude is reported in one of our city papers, of the 30th ult., to have, as it seems to me—and as I think it will to you—involved himself in palpable contradictions; to have stated as truisms what I can not help regarding as glaring misstatements, and to have wantonly and gratuitously insulted the church organization to which he volunteered to speak the sympathy of our American population.

The contradiction is this: In one place he tells us there was, indeed, a time in which the Church was the home of all culture and all knowledge, in which the old heroes of science and philosophy, when the night of barbarism fell upon them, took refuge. Now, without stopping to inquire of the gentleman who those old heroes were, whence they had come, and when or by whom they had been educated—questions which we well know he would be puzzled to answer—we shall only ask him how all this culture and knowledge existed in the Church where he falsely asserts free thought was never tolerated? Thought is essentially free. God made it free, and no tyrant, no power, can chain it; neither the power of God, who wills it free, nor the power of man, who can not deprive it of its freedom. How, then, could the Church enslave it; or how could she have been the home of all culture

and all knowledge if she had enslaved it? Then, *de jure et de facto*, the statement of Rev. Mr. Vickers is false, and in making it he involves himself in a palpable contradiction.

The Church, he says again, was for centuries almost the only representative of science and culture; and in the same breath he pretends to say that she crushed free thought whenever it appeared. Now, was there no free thought illustrated, none exercised, by the admirable apologists of Christianity, Tertullian, Justin Martyr, Lactantius, Augustine, Chrysostom, Cyprian, Thomas Aquinas, Copernicus, Christopher Columbus, compared to whom it is no disparagement to Mr. Vickers to say he is a mental pigmy? Were not the martyrs of religion at the same time the martyrs of free thought when they nobly dared to speak the truth before the tribunals of Paganism, the fasces of the consuls, the roaring of the wild beasts, and the crackling of the flames in the amphitheaters? And all these were the obedient children of a church which put an extinguisher on freedom of thought. *Credat* Mr. Vickers. When men choose to use their freedom to err, she did not, and she could not hinder them. Arius, Macedonius, Pelagius, Manes, Origen, Luther, Calvin, Zuinglius, Beza, and all the heresiarchs who fell like withered branches from the tree of life during the long lapse of ages, were not led by her to the stake any more than Servetus, or the New England witches were, nor did she gather them for an *auto da fe*.

The world, he says, has little to thank the Church for but the preservation and transmission of the spiritual treasures of antiquity. Well, we incline to think that this was a great deal. But will the gentleman deign to inform us who it was that fought the great battle with Paganism, and Mohammedanism, and barbarism, and won it? Was it not the Church? And for this have we not to thank her?

Will he tell us of a single nation on the face of the globe that was converted from idolatry to Jesus Christ except by a missionary of the Catholic Church? And if this be so, have we not something else—have we not a great deal to thank her for besides the preservation and transmission of the spiritual treasures of antiquity?

The Church, says her reverend reviler, founded numerous universities, but not for the purpose of free mental development, such

as we now demand, but for the training of spiritual prize-fighters, whose mission was to defend the dogmas of the Church, etc. Well, for what mission or purpose did Christ found the college of the Apostles and send them forth when well trained by him ; was it not to be spiritual prize-fighters ? Was it not to tolerate no Pagan vice or error ? Was it not to beat down every right and might that exalteth itself against the knowledge of God, and to bring every understanding—Pagan free thinkers who were free from thinking aright—to the obedience of Christ. (2 Corinthians x : 5.) Did not Jesus Christ say that whoever refused to hear the Church should be reputed as a heathen and a publican ? (Matthew xviii: 17.) Did he not charge his apostles not to teach more or less, or otherwise, than he had commanded them ? (Matthew xxiii: 20.) With these and sundry other similar texts staring him in the face, will Mr. Vickers have the hardihood to arraign Jesus Christ of intolerance for interdicting free thought ? It is God's truth and not man's thinking that make men truly free. Did not St. Paul interdict freedom of thought and freedom of speech in those against whom he charged his disciple Timothy, for having gone astray and turned to vain talking, desiring to be teachers of the law, not understanding what they say or whereof they affirm. (1 Timothy i: 6, 7.) Did St. Paul stand up for the free thinking of those who, when they knew God did not glorify him as such, but became foolish in their thoughts, and their senseless heart was darkened ; for saying they were wise they became fools. (Rom. i: 21, 22.) The Catholic universities, then, would have been repudiated by Jesus Christ, if, instead of keeping and guarding faithfully "the form of sound words," they had, under pretext of allowing free thinking, permitted Gospel truths to be denied, and the name of Christ blasphemed, and his holy religion itself obliterated from a world which he had brought it from heaven to redeem. No, Christians, the Church leaves to the human mind all needful liberty. She refuses none but what is "a cloak for malice." She gives it a charter like that of the ocean, to roll its mountain billows as it listeth, but she sets it at the same time a barrier from which its proud swelling waves must retire. The Church, says Mr. Vickers, whether she be Catholic or Protestant—take heed to this compliment, reverend pastors and people of St. John's and other Protestant organizations of Cincinnati—the Church, whether

Catholic or Protestant—Mr. Vickers is happily of neither; he is a free thinking Congregationalist—has undergone no essential change in this respect. To her free thought and free investigations are just as heretical as ever they were. And for this she has become a prey to the rats and mice of history. Whether this be true or not, of Protestantism, Mr. Vickers may be the best judge; but even if he were one of the noxious little animals, he should know by this time, at least, that though they may gnaw a parchment, the foundations of the Catholic Church are too deep, her walls too massive, her battlements too divinely guarded to be in the slightest danger from such sappers and miners. But as for us Catholics, who are the children of the saints, and who look for that life which God will give to those who never change their faith from him, we place, adjust and bless this corner-stone, not for a tower of Babel, for which the speech which we have reviewed might be appropriate, but for a Christian temple. We place, adjust and bless it not for a free thinking, free talking, free loving, free any thing, but in the name of the Father, and the Son, and the Holy Ghost, that true faith may flourish here with the wholesome fear of God and brotherly love; that it may be a house of prayer, that the name of the Lord Jesus Christ may be invoked and praised, and his holy sacraments administered in it; in a word, that a mystic ladder—such as the patriarch beheld in his dream in the wilderness—may be established here, on which the angels of God may descend and ascend, bringing down his blessings from heaven to earth, and taking back the homage of loving, believing, grateful hearts to him, the Father of lights, from whom every good and perfect gift, with true religion, came down to men.

SERMON OF REV. THOMAS VICKERS,

Preached October 13, 1867, in reply to the Sermon of Archbishop Purcell.

TEXT: And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?—Rev. xiii:4.

DEAR FRIENDS:—I ought, perhaps, by way of introduction to what I have to say to you this morning, to state briefly the occasion of my sermon. It is known to you that I was invited by the St. John's German Protestant Society of this city to participate in the ceremony of laying the corner-stone of their new church edifice. I felt bound by the importance of the occasion, by the fact that the St. John's Society stands committed to liberal Christianity, and by my own position as minister of the only church in our city which acknowledges no bonds of sect or creed, to utter my deepest convictions in regard to the mission of the living church to the present age. In attempting to impress upon the minds of my hearers the precise nature of this mission, I could not very well help referring to the history of the Church in general and to its present condition; and referring to it with this distinct object in view, I could not choose but run the risk of giving offense in various directions. Not that I wished to offend any body, far from it; but you can never “tell the truth and shame the devil,” without the devil rising up against you and seeking to devour you. So it was in this case. I was obliged, by the truth of history, to say that the Church had hitherto tolerated every thing but thought—this she had never tolerated; that she had been a sanctuary for every thing else, but wherever free thought had attempted to show itself she had trampled it under foot. I asserted this of the Church in general, as an organized institution, making no exception in favor of any ecclesiastical body. It seems, however, that I committed a very grave offense in not excepting the Roman Catholic Church from these charges. For this offense Archbishop Purcell undertook last Sunday, on the occasion of laying the corner-stone of St. Rose Church, to in-

flict upon me the only ecclesiastical punishment which, in our country, God be thanked, he or any other priest is permitted to administer—he preached a sermon against me. It is this sermon to which I intend to offer some reply to-day.

I am bound to say, at the outset, that I have no personal quarrel with Archbishop Purcell, no personal grievance to redress: that were there no supreme issue at stake, no dangerous falsehood to unmask, no truth to defend, no point to be made in favor of the modern age, and its spiritual needs, as against the arrogance and despotism of a rotten ecclesiastical institution, I should gladly let all such archiepiscopal expectorations go unnoticed to that early oblivion to which the common sense of the age consigns them. I furthermore hold myself excused from replying to intellectual rowdyism in its own dialect; I leave such fine terms as “mental pigmy” and “reverend reviler,” and all such theological shillalahs, to those who, by education and breeding (or the want of these) are accustomed to their use.

Now that you understand the issue, let us proceed to the matter in hand. Let us see whether I involved myself in “palpable contradictions;” whether I made charges in one breath, which I virtually took back in the next. I admitted, on the one hand, that there had been a period in which the Church was the home of all culture and all knowledge; but asserted, on the other, that free thought had never been tolerated within her borders—this is the alleged contradiction. And there is, indeed, a contradiction here, but a very different one from that which the Archbishop meant to satirize—one which is the most biting satire upon the whole Roman Catholic institution. It does not require a very large measure of scholastic acumen to distinguish between a contradiction *in the statement of facts* and a contradiction *in the facts themselves*; the one is a logical blunder, the other an historical one; the one is generally the cause of merriment at the stupidity of him who makes it, the other is the cause of great historical convulsions, the ruin of States, the downfall of dynasties, and the destruction of peoples. Take an example: It was the latter kind of contradiction—the contradiction between a republican form of government and the institution of slavery—which involved this country in a terrific war of four years’ duration. It is the same contradiction, the conflict between republicanism and slavery,

which has just resulted in our own State in the momentary triumph of despotism, the refusal, on no ground of intelligence or morals, but simply on the ground of a difference in the color of the skin, to confer the rights of citizenship on a whole class of men who nobly bear its burdens. That is the kind of contradiction which, if not removed, will yet break this nation to atoms. And this is the kind of contradiction which my address at the laying of the corner-stone of St. John's Church was intended to illustrate—the contradiction was in the facts and not in the statement.

It is an old trick of the sophists to distract the attention of their hearers from the chief points at issue by simply mentioning them and then passing them by as of no consequence to the argument, while they devote all their forces either to the creation of false issues or to the refutation of that which is merely incidental. It is a fine example of this sophistry when the Archbishop says he will not stop to inquire who “those old heroes of science and philosophy were”—who, when the night of barbarism fell upon them, took refuge in the monasteries of the Catholic Church; he will not stop to inquire “whence they had come, when or by whom they had been educated,” for he assumes to know that these are questions which I should be “puzzled to answer.” But this happens to be one of the points about which I must compel him to stop and inquire. The heroes to whom I referred were the poets, historians, and philosophers of ancient Greece and Rome. Is it any great task for a scholar to answer the question where they came from, when and by whom they were educated? Or did the Archbishop mean it to be understood that the Romish Church educated them—men who lived centuries, some of them almost millenniums, before she came into existence? To be sure it would require no extraordinary display of archiepiscopal dialectics to maintain such a thesis, for the new dogma of the “immaculate conception” makes Jesus the cause of his own grandmother’s having brought his mother into the world without due process of nature.

But let us lay aside the metaphor entirely, and see what the plain facts of the case are. After the fall of the Roman empire in the west, there was an almost universal loss of that learning which the Greeks and Romans had accumulated. For centuries,

taste and knowledge had been declining, but the irruption of the barbarian nations put an end to them entirely. Up to this time there had been some show of learning and culture among the so-called Fathers of the Church, but even that died out. Outside the ecclesiastical order, ignorance reigned supreme ; but the knowledge found within it was scarcely worthy of the name. I repeat, there was a time when the Church was the home of all culture and all knowledge, but, after all, this lamp of learning in the Church shed such a feeble and ineffectual light that it was scarcely distinguishable from the surrounding darkness. It was in the period known as the Dark Ages. The literary treasures of ancient Greece were stowed away in the monasteries, but the language in which they were written was almost entirely forgotten. Not one in a hundred of so-called scholars could read them. Even the Latin, the official language of the Church, became so corrupt and barbarous that it could scarcely be called Latin any longer. Now and then there was one who read and copied an old author, or made extracts from the "fathers," on points of church doctrine, but thought, as such, was utterly out of the question. There was no inducement to think ; the truth had been attained, and he who presumed to question it was worse than a heathen.

Archbishop Purcell asks, with an air of triumph—which no doubt had an immense effect on his peculiar audience—if there was "no free thought illustrated, none exercised by the admirable apologists of Christianity, Tertullian, Justin Martyr, Lactantius, Augustine, Chrysostom, Cyprian, Thomas Aquinas, Copernicus, Christopher Columbus, compared with whom it is no disparagement to Mr. Vickers to say that he is a mental pygmy?" I should like, in passing, to recall to the Archbishop's memory an old Latin proverb, which it would be well for him and his Church to lay to heart : "*Pygmaei gigantum humeris inpositi plusquam ipsi gigantes vident.*" (Pigmies standing on the shoulders of giants see further than the giants themselves.) Now, in the first place, it is somewhat remarkable that he does not mention a single thinker who lived between the middle of the fifth century and the beginning of the thirteenth, so that there is a period of nearly eight centuries which seems to be pretty "dark" for him also. If the Archbishop had wanted to illustrate the ecclesiastical learning of this period, he could not have done it better than by re-

ferring to productions of a somewhat later date. The times were somewhat changed, but then, you know, *the Church never changes*. It would have been much to the point had he but named those profound thinkers—those immaculate logicians and poets—Scher-schleiferius, Dollenkopfius, Eitelnarrabianus, Mistladerius and company—who unfolded their heavenly wisdom (a little mixed up, it is true, with earthly sensuality and debauchery) in the *Epistole Obscurorum Virorum*.

Columbus and Copernicus are the only ones he mentions who belong to the modern world, and I have yet to learn that these are counted among the “apologists of Christianity.” It was certainly a slip of the tongue which allowed these two names to pass the lips of the Archbishop; he probably meant to say Torquemada and Loyola, who, although not strictly apologists of Christianity, are much better examples of his kind of free thought than Columbus and Copernicus.

But to what extent were the others representatives of free thought? Time will not permit me to characterize them all, but we will take a few examples. First of all, Tertullian—a fine specimen of a free thinker. In his book against the heretics, he bellows forth: “Admit that they are not enemies of the truth, what have we to do with men who confess that they are still investigating? Since they are still seeking, they are not in possession of any thing; and as they do not possess any thing, they do not believe—are not Christians. *Nobis curiositate opus non est post Christum, nec inquisitione post evangelium. Cum credimus, nihil desideramus ultra credere.* (After Christ, we have no need to desire to know any thing further—after the gospel, no need of inquiry. Since we believe, we need nothing beyond belief.) What have Athens and Jerusalem, what the Academy and the Church, in common?” This same Tertullian was one of the most blatant, foul-mouthed and narrow-minded of all the so-called Fathers—the man who took a swinish pleasure in defiling the most sacred names of antiquity, as the Romish Church has always defiled those who disagreed with her. It is, furthermore, not unessential to mention, before leaving him, that he belonged to a sect which was regarded as heretical and excommunicated by the main body of Christians, and that he never recognized the supremacy of the Roman bishop.

This brings me to Cyprian, Bishop of Carthage, who, however little of a free thinker he was, was far too free, in one respect, for Rome. He was the great champion of the unlimited power of each bishop in his own diocese, but a bitter opponent of Roman supremacy. He recognized no *episcopus episcoporum*, and so Bishop Stephen, of Rome, cut off all intercourse with him, and he died in virtual excommunication.

And now for Saint Augustine. I take it for granted that whenever a man is capable of free thought and impartial investigation, he is not only willing to accord it to others, but desirous of doing so. And yet it is to this man, above all others, to whom the Romish Church looks for her authority to punish heretics. Embittered by his controversies with the Donatists, he was the first man in the occident to elaborate a theory for compulsion in religious matters, for the persecution of heretics. All later defenders of the right of the Church to use violence, do little more than repeat his arguments. And Thomas Aquinas is one of these. You would search in vain for the least vestige of independent thought in the whole three and twenty folios of his writings. His mission was to reduce the dogmas of the Church to the forms of the Aristotelian philosophy, so far as this philosophy was then understood. For the development of free thought there was not an inch of space. The outlines of the picture were all there; it was his office to put on the Aristotelic colors. But just as little liberty of thought as he himself enjoyed, just so much, and no more, he was willing to tolerate in others. "Heretics," said the Church, "are the sons of Satan, and, therefore, it is nothing but right that even in this life they should participate in the lot of their father—burn, as he does." And Thomas Aquinas, in his "Summa Theologica," the great text-book of Roman Catholic theology, even at the present day, opposes to all Biblical reasons for toleration or milder treatment, the words of the Apostle that a heretic should be rejected after the second admonition, to which words he adds the commentary that, *the best way of rejecting him is to execute him*, and, furthermore, that in the case of apostates not even an admonition is necessary; these *ought to be burned without further ceremony*. [Summa, II. 2, q. 11, arts. 3 and 4.] Are not these men—with whose high-sounding names the Arch-

bishop filled his mouth so full—are they not grand representatives of free thought?

But let us return for a moment to Columbus and Copernicus, and ask what the “Holy Catholic Church” was doing while they were making their immortal discoveries in heaven and earth. Their lives cover a period of nearly a century—from about the middle of the fifteenth to the middle of the sixteenth. What a grand age it was; the age in which Bartholomæus Diaz, Vasco de Gama, the Cabots, Vespucci, and Magellan discovered the earth; the age when the fugitive Greeks brought the knowledge of the classics to Italy; when the Humanists, Reuchlin, Erasmus, Hutten, and their compeers, began to combat the ignorance and stupidity of the monks, and Guttenberg lent them his powerful aid; the age in which Raphael, Leonardo da Vinci, Correggio, Michael Angelo, achieved their glorious works; the age of Luther and Melanchthon, Zwingli and Calvin; in which they dealt such sturdy blows at an equally powerful and unscrupulous hierarchy. What was it with which the Romish Church was chiefly occupied as the sun was painting the dawn of this new day of history with such magnificent colors? Oh, she was trying her best to conjure back the night! She always loved darkness better than light. She was busy persecuting the Jews in Spain, whom she had forced to abjure their ancient faith, but still suspected of a secret allegiance to it. In a little over thirty years, ending with the year 1517, she had burned 12,200 persons alive, and punished nearly 200,000 others in various ways, either by torture, imprisonment, loss of property, or all put together. She was issuing bulls against witchcraft, and sending her mercenaries into Germany to burn men, women, and children by the thousand. She was selling indulgences to get money to build St. Peter’s with, licenses to commit any sin whatever, and forgiveness for any that might have been committed—all for money. She was burning Savonarola for his plain speech against her wickedness, as she had already burned John Huss and Jerome of Prague. She was attempting to annihilate the Hussites, as she had already massacred the Albigenses. She was founding the order of the Jesuits, and perfecting its organization—an order in which, in the service of the Church, men are reduced to machines, in which “obedience takes the place of every motive or affection that usually awakens

men to activity; obedience, absolute and unconditional, without thought or question as to its object."

Look, for a moment, at the Inquisition, which at this time was in its glory. What was its object, and what its method of procedure? Its object was the suppression of heresy in every form. It was an outgrowth of the theory that the Pope is lord over both the souls and the bodies of men. Everywhere, where the Inquisition began its work, the Papal law was proclaimed, according to which every one was bound, under pain of excommunication, to reveal, within a definite period, every thing he knew of heresies or heretical actions. This obligation was universal and unlimited: no human tie, neither marriage nor blood relationship, nor the duty of gratitude, afforded release. Sons and daughters were bound in conscience to denounce their own fathers and mothers, even if it were probable or certain that the rack and the stake would be their fate. He who failed to confess what he knew of others, was treated as a heretic himself. On the other hand, indulgences were granted to all who contributed to the seizure and punishment of heretics. He who acknowledged himself guilty and recanted, suffered severe and ignominious punishment, often imprisonment for life. He who remained firm to his convictions was delivered over to the secular arm, with the mocking recommendation: *ut quam clementissime et citra sanguinis effusionem puniretur* (that the punishment be as merciful as possible, and without effusion of blood). This was the atrocious formula for burning alive. The civil power had no choice. Under pain of excommunication, the ecclesiastical verdict must be immediately carried into effect, and the victim burnt. Concerning the guilt or innocence of the condemned, the secular courts had nothing to say; their only office was that of the executioner. Even as late as the seventeenth century, one of the most distinguished doctors of canon law, Pignatelli, maintained that even if the secular authorities knew with certainty that a sentence was unjust, or rendered void by some flaw in the procedure, they must execute it, nevertheless. I have no heart to go further into the bloody record of this infernal institution. "Scarcely is it possible," exclaimed Antonio dei Pagliarici, "to be a Christian, and die quietly in one's bed."

Freedom of thought, indeed! Why, in the very year in which

Copernicus' immortal work on the Revolutions of the Heavenly Bodies was printed (1543), Cardinal Caraffa decreed that "no book whatever, whether new or old, and whatever its contents, should for the future be printed without permission from the Inquisitors." And this stringent regulation was applied not only to publishers and booksellers, but even private persons were required to denounce all forbidden books, to exert their utmost power to effect the destruction of all that came to their knowledge. This gradually gave rise to the Index of Prohibited Books, of which Paul Sarpi said: "Never will a more effectual means be discovered of making dunces of men under the pretense of making them more pious." And here let me remind Archbishop Purell, that it was not until the year 1835 that the work of Copernicus was removed from the *index librorum prohibitorum*. Since that time, I suppose the Romish Church allows the earth to turn on its axis and to revolve around the sun.

With what brazen effrontery does the Archbishop, in the face of all the facts of history, say that "when men chose to use their freedom to err, the Church did not, and could not, hinder them." Does he think to gloss over the foul crimes of the Church by mentioning the names of half a dozen persons whom she did *not* burn? No thanks to her, methinks, that she did not burn Luther, and the rest of them.

It is the simple fact of history, without any exaggeration whatever, that the Romish Church has never, during the whole period of her history, tolerated free thought. Philosophy and science, in any true sense of the terms, are an abomination to her. I need only mention the names of Abelard, Roger Bacon, Galileo, Giordano Bruno, Fenelon, Lamennais, Hermes, Guenther, Renan, to show you that through "the long lapse of ages," the Church does not change in this respect.

Let me quote to you the words of the last philosophic victim to Romish intolerance. Frohschammer, Roman Catholic Professor of Philosophy at the University of Munich, whose books and lectures have recently been interdicted, says: "The position of a Catholic author, who is in earnest with his science, does not merely rehash the same old story, but has an eye to the needs of the age, is really pitiable. He is treated as an innovator, denounced, and, where it is possible, condemned. The work of his

inspiration and toil is branded as anti-ecclesiastical, and his fellow-believers are forbidden, under pains and punishments, to read it. It is not to be wondered at, when, in view of the proceedings of the Congregation of the Index, our opponents tells us in bitter mockery that Catholic men of learning have nothing to do but play the part of dumb dogs, and are fit for nothing but to be the passive instruments of outward authority. That, under such circumstances, progress in science can not be thought of, is a matter of course." And yet Professor Frohschammer never dreamed of departing from the Catholic faith. Ah, yes, this is the "contradiction" which will yet break the Catholic Church in pieces.

Either Archbishop Purcell has learned his lesson very badly, or he consciously uttered last Sunday what he knew to be untrue. This is the only alternative. As the former supposition is the most charitable, I would respectfully recommend him to study carefully the encyclical letter of the Pope, with its syllabus of modern errors, bearing the date of December 8, 1864.

Here he will find himself suddenly transferred to the darkest period of the middle ages. He will find that all our modern civilization is one stupendous heresy. He will find that Rome *does not even pretend to tolerate free thought, or "free any thing."* Does any one imagine that he is free to embrace and profess any religion which, by the light of reason, he believes to be true, or that there is any hope whatever of salvation for those who are not found within the Romish Church? Does he believe that in our day it is no longer expedient for the State to recognize Roman Catholicism as the one true religion, to the exclusion of all other forms of worship; that the Church has no right to employ force; that, in a conflict between Church and State, the law of the State is to decide, or that Church and State ought in any way to be separated? Does he think that the direction of the public schools in a Christian land must be subject to the State, and that the Roman Catholic Church has no right to interfere with the studies, discipline, or choice of teachers? Does he imagine that he has a right to circulate the Bible, or that Protestantism is only a different form of the one true Christian religion, and that a Protestant is as well-pleasing to God as a Catholic? Does he think that the method and principles according to which the old scholastic Doctors elaborated the theology of the Church, are

wholly inadequate to the needs of our time, or to the progress of science? Does he think that philosophy, or ethics, or civil laws can and may deviate from the authority of the Roman Catholic Church? Or, last, but not least, does he believe that the Pope of Rome can and must reconcile himself to progress and liberalism; in a word, conform to modern civilization? Then he is a child of the devil, blind and wicked to the last degree! For these are all damnable heresies, branded as such by the vicegerent of Christ, in the year of grace 1864.*

Yes, my friends, thought is the one thing which the Catholic Church hates with a deadly hatred, as every institution must which imagines itself to be in the exclusive possession of the truth. And for this reason she is the most dangerous element in modern society. Wherever there is ignorance, mental and moral degradation, rottenness in the family or in the State, there she is a power, before which all the intelligence of the world may pause and tremble. She is impudent, unscrupulous, treacherous, and malignant to the last degree. Oh! beware of her, beware!

And thou, dark spirit, with thy whole brood of night and hell, beware, beware! Think not to extinguish the light from heaven, or to cover up the rising sun with scarlet robes or sable cassocks. After the Albigenses come the Hussites, and requite with bloody vengeance what their brothers suffered. After Huss and Ziska follow Luther, Hutten, the war of thirty years, the Huguenots, the stormers of the Bastile; and after these the endless army of warriors for the light and the truth of God.

* The above-mentioned heresies are translated literally from the authorized edition of the *Encyclicæ*, of December 8, 1864.

*ARCHBISHOP PURCELL'S REPLY TO REV.
THOMAS VICKERS.*

[Published in the Catholic Telegraph, Oct. 16th, 1867.]

“DESIRING to be teachers of the law, not understanding either what they say, or whereof they affirm.” (1 Tim. i: 7.) The sermon preached last Sunday, by Rev. Thomas Vickers, purporting to be a reply to the remarks of Archbishop Purcell, at the laying of the corner-stone of the Church of St. Rose, has been published in two, at least, of our city papers. It is a remarkable illustration of the truth of the words of St. Paul, at the head of the article.—That there were then, and are now, men “desiring to be teachers of the law, not understanding what they say, or of what they affirm.” One of these is Rev. Thomas Vickers.

Before passing to the proof, we must ask attention to the fact that Archbishop Purcell was not in this instance, any more than in sundry others, the aggressor. It is Mr. Vickers who calls the Church a rotten ecclesiastical institution; it is he who qualifies her missionaries as “prize-fighters,” and who consigns herself to “rats and mice.” If this be not “intellectual rowdyism,” to use his elegant phraseology, we know not what deserves the name. And, as if this were not sufficient to show the reverend gentleman’s address in the use of a theological “shillalah, his want of education and breeding,” he passes over, in the very exordium of his discourse, from the ecclesiastical to the political arena, and launches the anathema of “despotism” against the freemen of the good State of Ohio who succeeded in the last election. Is this, in the judgment of Rev. Mr. Vickers, their reward for vindicating the right to think for themselves? Ah! ye one hundred and fifty thousand despots, beware! This new inquisitor, this modern Torquemada, will put the screws to you. It is thus he illustrates his idea of free thinking; it is thus that he hopes to escape the charge of palpable contradiction; it is thus that he seeks to distract the attention of his hearers from the point at issue between him and

me. After this handsome dodge, the gentleman tells us that the old heroes of Greece and Rome, who passed a night—it was a long one of eight hundred years—in the monasteries, were no heroes at all, but only books, to which, he thus avows, the ignorant monks gave the “sanctuary” of an altar, and which, God bless them! they transcribed hundreds of times, and handed to us, in the dawn of a better day, across the isthmus of the dark ages. Mr. Vickers, who, we believe, thinks he is free to deny, and does deny, the Divinity, the divine and human nature, of Jesus Christ, next passes to irreverence and blasphemy, using language which no Christian and no gentleman should use: “The new dogma,” says he, “of the Immaculate Conception makes Jesus the cause of his own grandmother’s having brought his mother into the world without due process of nature.” This language plainly shows that Rev. Mr. Vickers “does not understand that whereof he affirms.” The doctrine of the Immaculate Conception does not suppose, or teach, that Mary, the Mother of our Lord Jesus Christ, was brought into the world without due process of nature. On the contrary, it teaches that she was brought into the world as all other children are, with the exception that, as the Prophet Jeremiah and Saint John the Baptist, as the Holy Bible teaches, were sanctified in their mother’s womb, so Mary was sanctified in the first moment of her conception, itself the result of the sacred process of nature. Now, dear Mr. Vickers, you do not believe in original sin; you, therefore, believe that you were born immaculate! Do you, therefore, believe that you were brought into the world without due process of nature? You have taken the liberty of asking me questions. Let me, for once, catechise you, and direct the attention of all the churches of Cincinnati to your answer. Do you believe that “Jesus” was brought into the world without what you call “due process of nature?” If you do not believe that he was, I would not waste time by noticing you a moment longer. I have no heart to reason with those who deny the Redeemer. They may associate with Voltaire, and Strauss, and Renan, with whom I leave them free to think they shall have congenial fellowship. The gentleman proves, by what he says of the so-called “Dark Ages,” he is in the dark concerning them. I did not think it necessary to enumerate the bright lights that illuminated the firmament of religion and letters during the long period from the sixth to the fourteenth century. I thought better of

the gentleman's scholarship than to presume he had never heard of Hallam and Maitland, and I need not tell intelligent readers who they were, or what they have written of the mediæval era.

The Venerable Bede was born in 675. Alcuin, founder of the Palatine school, and, through it, of the University of Paris, the teacher and counselor of Charlemagne, was born in the eighth century. Alfred the Great in 874; St. Bernard in 925; St. Bonaventura in 1221; Peter of Blois in the twelfth century; all of these, to whom may be added many other illustrious names, flourished in the "Dark Ages." And the Greek and Latin they understood and wrote would shame but too many of the alumni of our modern universities. But if Mr. Vickers sincerely desires to estimate aright the light or darkness of the human mind from the sixth to the fourteenth century, let him stand, as we have lately done, under the lofty arches of the grand old Cathedrals of Strasburg, of Paris, of Amiens, of Beauvais, of Chartres, of Milan, all built at that period, and ask himself who built them? Who composed those magnificent epics—those poems in stone—or, if his head become not giddy at such an elevation, let him ascend one of the lofty spires of those fine old minsters, and he will see further into his own ignorance than a "pigmy could have seen on the shoulders of a giant." He will also conclude that the sciences are sisters, and that architecture could not have created such wonders if those sisters had not stood beside her. After this *eclaircissement* the gentleman will understand why we did not "mention any thinker from the middle of the fifth to the beginning of the thirteenth century." We could name many more than he has probably ever heard of.

The gentleman next quarrels with Tertullian, because, forsooth, he thought there was no further need to seek for saving faith after Christ and the Gospel. Now, this is precisely what we think. We believe Christ and the Gospel, and we claim not, for ourselves or others, the right to think or to believe any thing contrary to what they teach. Does Mr. Vickers? If he does, let him read the graphic description St. Paul gives (2 Tim. iii: 1) of those "who are always learning and never coming to the knowledge of the truth."* Christ gave his word, his religion, his holy law for our

* NOTE—See the Discourse on page 43. T. V.

guide. We can not put it under a bushel, and go about groping for something better. For this we have neither right nor freedom. Tertullian and all the Fathers thought so—so thinks the Catholic Church. But “Tertullian never recognized the supremacy of the Roman See.” Let him read the book of his prescriptions, and he will change his mind. In that book Tertullian challenges certain heretics to trace their origin from any of the apostles, and he then gives a list of the *Roman Pontiffs*—links in the golden chain of truth, from Peter and from Christ—saying, “let heretics pretend to any thing like this—*confingant tale quid Hæretici.*” If Tertullian fell from the truth in his later years it was because he turned free thinker. The Church let him go his ways, but they were evil. St. Cyprian never differed in faith from the Roman Pontiff. See his admirable work *de Unitate Ecclesiae*, on the unity of the Church. See his letters to Pope St. Stephen in prison, for the faith. See the acts of his glorious martyrdom for the same faith. See what St. Augustine says of the “*folx martyrii*,” which pruned off his fault of resisting the Pope in the alleged necessity of rebaptizing such as had been baptized by heretics, in which the Christian world has since decided that Cyprian was wrong and the Pope right. And see, above all, a Protestant testimony, the four splendid articles by Dr. Nevin, in the fourth volume of the Mercersburg Review, for 1852. Do, please, Rev. sir, read those pages, they will do you good.

St. Augustine. We referred to him as we had to Tertullian, Cyprian and others, not for their faith, or their opinions, their liberality or illiberality, as Mr. Vickers well knows, though he dexterously affects to ignore it, but as men of extraordinary genius and learning in a church which he falsely pretends did not allow men to think. But Augustine knew the law of the empire for the suppression of heresy; and the excesses of Arians, Donatists, Circumcellions, which provoked them and made them necessary for the safety of property and life, for the very salvation of society; and yet, while appealing to those laws, he remembered how he had once been a heretic himself, and he expressed the following beautiful sentiments, which portray his true spirit: “Let those,” says he, *Ep. contra Fund.* “treat you harshly who know not how hard it is to get rid of old prejudices. Let those treat you harshly who have not learned how very hard it is to purify

the interior eye and render it capable of contemplating the sun of the divine truth. But as for us, we are far from this disposition toward persons who are separated from us, not by errors of their own invention, but by being entangled in those of others. We are so far from this disposition that we pray God, that in refuting the false opinions of those whom you follow, not from malice, but imprudence, he would bestow upon us that spirit of peace which feeds no other emotion than charity; no other interest than that of Jesus Christ; no other wish but for your salvation."

St. Thomas Aquinas, like St. Augustine, in the fifth century, was aware of the excesses committed in the south of France by the Albigenses, the "poor men of Lyons," the Cathari, the Bulgares, whom Moshyem and the Centuriators of Magdaburg, and McLane so justly denounced, and of the laws passed to restrain their violence. But in referring to the words put in his mouth, or under his pen, by Rev. Mr. Vickers, in *loc cit* I find them not. The chapter, as cited, is under my eyes as I write; I shall show it to any one who chooses to see it. Aquinas does not say, "The best way to reject a heretic is to execute him." He does not say that apostates ought to be burned without further ceremony. Let not Mr. Vickers trust to the easy erudition of second-hand citation. If he have not the "*ipsissimi verba*" of Aquinas before him, let him come to me or send his friends. I assure them not the slightest exhibition of the "*odium-theologicum*" in the interview, and I shall place in their hands the "Summa."

Catholics have suffered from persecution for conscience' sake as much as non-Catholics. In Ireland the persecution has continued for upward of three hundred years to the present day. But enough has been said on this subject of persecution, and all the gross exaggerations of anti-Catholic writers in the various written and oral debates, and in our pastoral letters and lectures which are in the hands of all who care to read and be enlightened. The State, and not the Church, is to blame, as the celebrated Count d' Maistre has shown in his letters on the Spanish inquisition. The Popes remonstrated in certain instances against the enforcement of those severe penal laws by the State. As Thomas Aquinas says, *Quesitio XI. Art. III. Secunda Secundæ*: "Ex parte autem Ecclesiæ est Misericordia ad errantium conversionem." The part of the

Church is mercy unto the conversion of the erring." And in this there is no hypocrisy, any more than a jury is a hypocrite when it hands in a verdict of murder in the first degree, but appends to it a recommendation for mercy.

The Jesuits—who have done more for science and true philosophy than they have done?—who have carried astronomical science further and higher than they have in these, our own days? Not to speak of their professors of mathematics in Europe and China, who but a Jesuit has deserved and obtained the gold medal for astronomy in the present Paris Universal Exposition? Shame on the men who know not these things, or, knowing, dare deny them. The Jesuits take no unconditional vows. They make no vow to obey in any thing contrary to the known laws of God. Hence, when they do not want to obey in what the law of God approves, the doors and windows are open and they may leave as Passaglia did in Rome and as others have done in Europe and America.

Now, to show my good will and good temper, I shall answer my fortune-teller's questions—Vicker, in German, means fortune-teller—although I have answered them already in my pastoral on the encyclical and the syllabus of 1862—and, if I mistake not, with the approval of the *Cincinnati Gazette*, which, I hope, as well as the *Commercial*, will publish what I write.

1. There is no power, human or divine, that forces a man to believe a religion, or any thing else, against his own honest, enlightened convictions. I would commit a heinous crime if I received Mr. Vickers into the Catholic Church, except he was first thoroughly convinced that it was true. And I would be guilty of an equally heinous crime if I let him continue in it and administered to him its sacraments if he was convinced that it is not true.

2. I do not believe that the Church has any right to employ force to coerce conscience. And it is a Pope who teaches me "*non est religionis religionem cogere. Inauditum est impingere fidem cum baculo.*" It is no part of religion, says Pope Gregory, quoted by Father Arthur O'Leary, to a Spanish bishop, to force religion (on any one) or to drive faith into a man with a shillalah.

3. I do not want a union of Church and State—I deprecate such a union.

4. I prefer the condition of the Church in these United States to its condition in Italy, France, Spain, Austria, Bavaria.

5. I do imagine, and I know that I have a right to circulate the Bible; and one of my first acts on reaching Cincinnati, perhaps before Mr. Vickers was born—I do not know his age—was to publish a “Votum pro pace,” to put at rest forever, if I could, the stale slander that the Catholic Church was opposed to the circulation of the Holy Scriptures. I offered to subscribe fifty dollars and join the Bible Society, and place a copy of the true Bible—Douey version—in every Catholic house, but the Bible Society declined accepting the liberal proposition.

6. I believe that the Pope has no need to reconcile himself to progress or true Christian evangelical liberalism, for he was never, and is not now, opposed to either.

7. I do not believe that philosophy, ethics or civil law can deviate, without error, from the teaching of the Catholic Church. They may deviate from her authority, as they may deviate from and defy the authority of God, but, in doing so, they are not right. The philosophy that does this is unsound, the ethics immoral, the laws unwise and unjust.

I do not now for the first time give these answers to the foregoing questions; and in answering them, as I have done, I am not “a child of the devil, or blind and wicked to the last degree,” as Mr. Vickers, to use his own vile language, is “impudent, unscrupulous, treacherous, malignant,” enough to say I am. Deluded man! false teacher! I pity him, forgive him, and pray for his conversion!

REPLY OF REV. THOMAS VICKERS TO ARCH-BISHOP PURCELL.

[Published in the Cincinnati *Gazette* October 26th, and in the Cincinnati *Commercial* October 27, 1867.]

HAVING just returned to the city, after an absence of a week, I find that Archbishop Purcell has again attacked me, and in a manner even more characteristic of the Romish Church than in the first instance. I am not at all surprised that he now wishes to make it appear that he was not the aggressor. But I have no apprehension that any fair-minded man who read the wholly *impersonal* remarks which I made at the laying of the corner-stone of St. John's Church, and also the coarse *personal* attack which the Archbishop made upon me, in consequence thereof, will be deceived for a moment as to the real state of the case. Nor do I think that any man of common sense will be likely to be misled by that fine stroke of archiepiscopal dialectics in which he tries to make it appear that I am opposed to "the freemen of the good State of Ohio" thinking for themselves and acting on their own thought. Is it any infraction of their "right to think for themselves" that I think differently, and say so? The manner in which the Romish Church, through such minions as Torquemada, "put the screws" to those who differed from her was somewhat different, I take it. Was it not, most reverend sir, to use your own elegant language, a "handsome dodge" to confound the two?

THE IMMACULATE CONCEPTION.—What I said of the dogma of the Immaculate Conception was simply intended to show that, in regard to the Greek and Roman philosophers, etc., the Archbishop either did not understand what I meant, or had committed the *hysteron proteron*—the logical and chronological blunder of supposing them to have been educated by men who lived ages after them—just as the new dogma supposes Mary herself to have been conceived without sin on account of the merits of a

son she was to bear in the future ("intuitu meritorum Christi Jesu"). If the Archbishop means to assert that being conceived without sin is something *not* outside of the "due process of nature," then I am at a loss to know why he makes such a fuss about it.

THE NATURE OF JESUS.—The Archbishop wishes to catechise me, and directs "the attention of all the churches of Cincinnati" to my answer. Well, I have no objection. If I understand his question, he means to ask me whether I believe that Jesus "*was brought into the world as all other children are?*" I answer, Yes. Jesus was a man, and, *as such*, he is the dearest possession of humanity. The "Christ" is a theological fiction. Mankind needs no *such* Redeemer as the Church has fabricated. This is my honest and sacred conviction; and I respectfully submit to the Archbishop and to the public, that when on this ground he declines all further intercourse with me, he is only furnishing voluntary proof of my original thesis, *viz.*: That the Church never tolerates any body who differs from her; that free thought (which means nothing, without the liberty to express it) is an abomination to her.

THE POINT AT ISSUE.—And it is this thesis of which I wish to remind the Archbishop. It was the assertion that the Church had never tolerated free thought, which he attempted, in his first animadversion, to prove untrue, and for this express purpose he quoted the array of names so fatal to his argument. He referred to them not merely "as men of extraordinary genius and learning," as he now pretends, but as illustrations of free thought within the pale of the Church. Of course, it was a sad fact for the Archbishop that, on examination, not one of them answered to his description; that those of them who took the liberty of thinking for themselves lost favor with the Church, and those who retained her favor, so far from being illustrations, were the bitter opponents of free thought. Stick to the point at issue, if you please.

DARK AGES AND CATHEDRALS.—I am happy to inform the Archbishop that I am not dependent for my knowledge of mediæval history and literature on either Hallam or Maitland, although I am not ignorant of what they have written. But to what purpose is the new list of names with which he favors us? Was free thought

better "illustrated" and more fully "exercised" by Bede, Alcuin, Alfred the Great, St. Bernard, Bonaventura, and Peter of Blois, than by the eight persons he first mentioned? This is the point. Let him have done with the "easy erudition" of looking into Hallam or Maitland, and culling out a few high-sounding names in order to impose upon the unlearned. Furthermore, there is certainly no objection to the Archbishop's making it known to the community that he has recently stood under the arches of certain ancient cathedrals; but the public will doubtless be at a loss to know what that fact, or what the cathedrals any way have to do with the subject under discussion. Do the six cathedrals he mentions, any more than the six new names he has brought forward, prove that the Church tolerates free thought? What has the sisterhood of the *sciences* to do with the building of cathedrals? Keep to the point, if you please.

TERTULLIAN.—The Archbishop admits, substantially, what I asserted in regard to Tertullian, except on one point. I asserted that "he never recognized the supremacy of the Roman Bishop." The Archbishop tells me to read "the book of his prescriptions," and I shall change my mind. Now, I am not, in this instance, going to doubt either the honesty or the scholarship of the Archbishop, (I shall come to a more glaring case by and by,) but simply to state facts. Not only does Tertullian, in his book *De pudicitia*, use the most contemptuous language concerning the Roman Bishop, but there is not in the whole book *De præscriptionibus hæreticorum* (to which the Archbishop refers) a single word, which, taken in the connection in which it occurs, even looks like acknowledging the Roman supremacy; while, on the other hand, there are plenty of passages which show conclusively that he never dreamed of acknowledging it. So much for Tertullian.

CYPRIAN.—The Archbishop says Cyprian "never differed in faith from the Roman Pontiff." Now, if he means by the word "Pontiff" any thing more than "Bishop," it is perfectly clear that nobody could differ from him in any thing, *for, in Cyprian's time, there was no such thing as a Roman Pontiff*; that was a later growth. But I never said that Cyprian differed "in faith" from the Roman Bishop. I simply said that Stephen excom-

municated him for venturing to have and express an opinion different from his own.

And I now say that the result of the controversy on the validity of baptism by heretics, proved not only that Cyprian did not recognize the supremacy of Rome, but that the whole African Church and all the Asiatic bishops resisted the arrogance of Stephen. There is still extant a letter to Cyprian, written in the name of the Asiatic bishops by Firmilian, Bishop of Cæsarea, in which he can scarcely find language forcible enough to express his contempt for the Roman authority. The man whom the Archbishop calls "Pope St. Stephen," Firmilian (his brother bishop) compares to Judas; speaks of his "audacity and insolence;" says he is justly indignant at his open and manifest stupidity, (*juste indignor ad hanc tam apertam et manifestam Stephani stultitiam*,) and calls him the slanderer of the blessed apostles Peter and Paul (*infamans Petrum et Paulum beatos Apostolos.*) It will be seen from the following passage in what light the assumed power of the Roman Bishop to excommunicate other bishops was regarded in those days: "What grievous sin hast thou committed in separating thyself from so many flocks! Thou hast cut off thyself; be not deceived, for he is truly a schismatic who has made himself an apostate from the communion of ecclesiastical unity. For while imagining that thou hast excommunicated all others, thou hast, in reality, excommunicated thyself alone." This I translate literally from the original, and beg the reader to remember that the words are addressed to "Pope St. Stephen." Perhaps the Archbishop may not consider Firmilian as good authority as Rev. Dr. Nevin.

AUGUSTINE.—I asserted that Augustine was the first of the Fathers to elaborate a theory for compulsion and persecution in matters of religion, and that he is to-day the great authority to which the Romish Church looks for her right to punish heretics. My opponent does not, and can not, with truth, deny this; but he seeks to evade it by putting the character of Augustine in a false light. Now, either Archbishop Purell knows that the "*Liber contra epistolam Manichæi, quam dicunt fundamenti*," (which is the meaning of his bungling citation, "*Ep. contra Fund.*")—he either knows that this book, from which he makes his garbled extract, was written *long before* the Donatist controversy, during which (as I

stated) Augustine elaborated his brutal theory of compulsion and persecution from the text Luke xiv: 23 ; and, therefore, that the book proves nothing except that Augustine's originally mild disposition toward heretics became bitter and vindictive in his later years, or my opponent is not aware of this simple fact of history. In the one case, he has knowledge of a fact which he tries to conceal from his readers ; in the other, his ignorance proves that he has no claim to be heard in the matter. Which horn of the dilemma will the Archbishop take ? Will he sacrifice his scholarship or his honesty ? And now for

THOMAS AQUINAS.—Here I must confess that, when I read the Archbishop's paragraph, I could scarcely believe my senses. I had asserted that Aquinas was one of the defenders of the right of the Church to use violence against heretics ; that he advocated putting them to death "after the first and second admonition," and taught that apostates were to be executed without further ceremony. I did not pretend to give the exact words ; I gave the sense, and quoted the paragraphs of the "Summa," in which this doctrine is contained, so that whoever desired, and had the opportunity, could refer to them, and verify my statement. Now the Archbishop comes and seeks to give the public the impression that I relied on the "easy erudition of a second-hand citation," did not know what I was talking about, and that Aquinas had never said any such thing. He says he has "the chapter as cited under his eyes as he writes," and there is no such thing there. What am I to conclude ? That, although having the book before him, he does not understand the language in which it is written ? Or, that he has the book, can read it, but wishes to deceive his readers as to its contents ? He knew very well that no one of them would come to him to see it. Why did he not print the paragraphs in question, with a correct translation, so that his readers could judge for themselves ? He was writing for a paper which bears his name as chief editor, over which he has complete control—a paper expressly devoted to the interest of the Romish Church—and was not, therefore, cramped for room. Why did he not do it ? *He dared not.* He knew that, if he did, his case was irrecoverably lost. Ah, yes, dear Archbishop, I also have the "*ipsissima verba*" before me as I write ; and I hope you will not regard it as an "exhibition of the *odium theologicum*," if I print them with a

translation. The following passages are found in the *Summa*, Migne's (Catholic) edition, as correctly cited in my sermon. (*Summæ Secunda Secundæ, Quæst. XI., Art. III, IV.*)

Article III is headed: *Utrum hæretici sint tolerandi.* (Whether heretics are to be tolerated?) The method of Aquinas is first to state and meet objections, and then to develop his own opinion. Here he first cites various passages from the New Testament (2 Tim. ii: 24-26; 1 Cor. xi: 19; Matt. xiii—the parable of the tares) in favor of the opinion that heretics ought to be tolerated. To all these he opposes the passage, Tit. iii: 10, 11: "A man that is an heretic, reject," etc., and then uses the following words:

ORIGINAL.

Respondeo dicendum quod circa hæreticos duo sunt consideranda: unum quidem ex parte ipsorum: aliud vero ex parte Ecclesiae. Ex parte quidem ipsorum est peccatum, per quod meruerunt non solum ab Ecclesia per excommunicationem separari, sed etiam PER MORTEM A MUNDO EXCLUDI. Multo enim gravius est corrumpere fidem, per quam est animæ vita, quam falsare pecuniam, per quam temporali vita subveniat. Unde si falsarii pecuniae vel alii malefactores statim per sæculares principes juste morti traduntur, multo magis HÆRETICI STATIM EX QUO DE HÆRESI CONVINCUNTUR, POSSUNT NON SOLUM EXCOMMUNICARI, SED ET JUSTE OCCIDI.

TRANSLATION.

I reply that, in regard to heretics, there are two things to be considered: one, indeed, concerns themselves, but the other concerns the Church. For their part, they have committed a sin, on account of which they not only deserve to be severed from the Church, by excommunication, *but to be removed from the world by death.* For it is a more grievous offense to corrupt the faith, which is the life of the soul, than to counterfeit money, which only helps sustain the life of the body. Hence, if counterfeiters of money, or other malefactors, are justly put straightway to death, by the secular authorities, *much more may heretics, the instant they are convicted of heresy, not only be excommunicated, but justly killed.*

[Now follow the words: "The part of the Church is mercy to the erring," which Archbishop Purcell dishonestly tears out of their connection, in order to blind his readers.]

Ex parte autem Ecclesiae est misericordia ad errantium conversionem; et ideo non STATIM condemnat, sed post primam et secundam correptionem, ut Apostolus docet; POSTMODUM vero si adhuc pertinax inveniatur, Ecclesia de ejus conversione non sperans, aliorum saluti providet, eum ab Ecclesia separando per excommunicationis sententiam; et ULTERIUS relinquunt eum judicio sæculari A MUNDO EXTERMINANDUM.

But the part of the Church is mercy to the erring; and, therefore, she does not *immediately* condemn, but "after the first and second admonition," as the Apostle teaches; but *afterward*, if he still be found unyielding, the Church, having no hope of his conversion, cares for the salvation of others by severing him from the Church, by the sentence of excommunication, and *finally* delivers him over to the secular tribunal to be *exterminated from the world by death.*

The following is the heading of Art. IV: *Utrum revertentes ab hæresi sint ab Ecclesia recipiendi* (Whether those who renounce their heresy are to be received by the Church?) Aquinas follows the same method here; first stating the reasons of the opposite side, and then refuting them. His own conclusion is contained in the following extract:

ORIGINAL.

Et ideo Ecclesia primo quidem, revertentes ab hæresi, non solum recipit ad pænitentiam, sed etiam conservat eos in vita, et interdum restituit eos dispensative ad ecclesiasticas dignitates quas prius habebant, si videantur vere converti; et hoc pro bono pacis frequenter legitim esse factum. Sed quando recepti iterum relabuntur; videtur esse signum inconstitæ eorum circa fidem; et ideo ulterius redeentes recipiuntur quidem ad pænitentiam, NON TAMEN UT LIBERENTUR A SENTENTIA MORTIS.

TRANSLATION.

And, therefore, the Church, in the first instance, not only admits to penitence those who renounce their heresy, but she also preserves their lives, and occasionally restores them, by dispensation, to their former ecclesiastical honors, when they appear to be truly converted; and we read that, for the sake of peace, this has often been done; but when those who have been restored again relapse, it seems to be a sign of their inconstancy in faith; and, therefore, such as afterward return are indeed admitted to penitence, *but not liberated from the sentence of death.*

“God,” continues Aquinas, “who is the searcher of hearts, knows whether those who return are sincere, and always receives them; but the Church can not imitate Him, for it is to be presumed that those were not really converted, who, having been received, fell again, and, therefore, while she does not deny them the means of salvation, she refuses to save them from impending death” (*periculo mortis eos non tuetur*).

Now, in this book, Thomas Aquinas is not writing a polemic treatise against “the Albigenses, the ‘poor men of Lyons,’ the Cathari, the Bulgares,” or any other special class of heretics, but he is writing a body of Christian doctrine, universally true and universally applicable, and which the Romish Church to-day adopts as a standard. I dare not trust myself to characterize, in fitting language, this attempt of Archbishop Purcell to defend a bad cause by such reprehensible means. The public is now in possession of the evidence, and will give its own verdict.

THE JESUITS.—After the above exposition, our confidence in what the Archbishop says will not be very great. When he affirms that “the Jesuits take no unconditional vows;” that “they make no vow to obey any thing contrary to the known laws of God;”

I beg leave to refer him to the text of the Constitutions of the Society of Jesus, where he will find the following words: The candidate *must regard the Superior as CHRIST THE LORD*, and must strive to acquire perfect resignation and denial of his own will and judgment, *in all things* conforming his will and judgment to that which the Superior wills and judges (Const., Par. III, Cap. I, Sec. 23). And also the following: "As for holy obedience, this virtue must be perfect in every point—in execution, in will, in intellect; doing what is enjoined with all celerity, spiritual joy, and perseverance; *persuading ourself that every thing is just*; suppressing every repugnant thought and judgment of one's own in a certain obedience; and let every one persuade himself that he who lives under obedience, should be moved and directed, under Divine Providence, by his Superior, *just as if he were a corpse (perinde ac si cadaver esset)*, which allows itself to be moved and led in any direction." (Const., Par. VI, Cap. I, Sec. 1.)

THE POPE'S SYLLABUS *vs.* THE ARCHBISHOP'S.—In conclusion, I can not but congratulate the Archbishop on his syllabus of answers to my questions. In some respects he is decidedly in advance of his master, the Pope; nay, he is a rank heretic, and as such, is in great danger of being excommunicated, and perhaps burned. Let us see what the Pope says on the one hand, and the Archbishop on the other. I translate from the authorized edition of the *Litteræ Encyclicæ*, of 1864:

THE POPE.

1. It is a damnable error to maintain that "every man is free to embrace and profess that religion which his reason leads him to believe to be true." (§ III, XV.)

2. It is a damnable error to maintain that "the Church ought to be separated from the State, and the State from the Church." (§ VII, LV.)

3. The Pope calls Bible Societies "pestilences," and says he has often condemned them in the severest language. (§ IV.)

THE ARCHBISHOP.

1. "There is no power, human or divine, that forces a man to believe a religion, or any thing else, against his own honest, enlightened convictions."

2. "I do not want a union of Church and State—I deprecate such a union."

3. The Archbishop says he proposed to join the Bible Society, and help circulate the Bible.

I think the question will occur to every one, Which repre-

sents the Romish Church, the Pope or the Archbishop of Cincinnati?

In conclusion, let me correct another misstatement of the Archbishop's. He asserted that I called him "impudent, unscrupulous, treacherous, malignant." I never did such a thing, as every one knows who read my sermon. I will not say what I think about it now. Facts speak for themselves.

THOMAS VICKERS,

Minister of the First Congregational Society.

ALWAYS LEARNING.

2 TIM. iii: 7.

*A Sermon preached October 27, 1867, by Rev. Thomas Vickers.
Now first published.*

ALWAYS LEARNING! If there is any word which characterizes the modern age it is this. Was there ever an age so alive, so unwearying in the search for truth in every department of knowledge? It mounts into the heavens, and makes voyages of discovery there; dives down into the sea and unravels the secrets of the deep; penetrates into the bowels of the earth and robs her of her long-hid treasures. No obstacles discourage it, nothing is beyond its reach. It catches the sunbeam and compels it to reveal to us the constituent elements of our central orb with the same accuracy and certainty as if we could send a chemist, with retort, and crucible, and scales across the gulf of ninety million miles. It catches a few accents of a dying language and compels them to contribute to our knowledge of the genesis and history of thought and of the origin and development of man. It is capable of turning things, of no apparent importance, into engines of civilization; nothing is too small or too insignificant to deserve its notice.

Always learning! This is the motto of every man who wishes to be abreast of the modern age. He is forever seeking to free himself from old errors and prejudices and to grasp the new and deeper truth. And it is just on this point that the age is at war with the Church. The Church claims to have arrived at the last results. She claims to be in possession of the absolute truth, to have reached the *non plus ultra*, the *ultima Thule* of science. There is nothing beyond what she knows—she has nothing more to learn. Her dogmas are the crystallization of all possible science and philosophy, and the utmost that science and philosophy can do is to elucidate and explain them. Science and philosophy have no other mission but to be the handmaids of the Church. The moment they become conscious of a divine vocation in themselves, to search

after the truth for the truth's sake, without regard to its agreement or disagreement with the recognized theology, that moment they become heretical, worthy only to be execrated, excommunicated, trodden under foot. Does Copernicus demonstrate a theory of the universe, which, carried to its logical conclusions, shows that all the dogmas of the Church rest upon a false basis, that they have no foothold in the reality of things—the Church puts his book into the Index as soon as she becomes aware of its tendency. Luckily the author had long been dead, or she would have put him into the fire, as she did Giordano Bruno, for teaching his doctrines. Does Galileo show that the Church, instead of resting immovable in the center of the universe, on a rock, against which the gates of hell could not prevail, is swinging in the heavens, afloat, cut loose from her moorings, floundering in the immeasurable void? She makes him go down upon his knees and swear that she still stands fast, and can not be moved; not satisfied with this, she imprisons him in his own house for an indefinite period, embitters his declining years, oppresses him in his blindness, and sends him in sorrow to the grave. And in the same spirit she treats every man who dares to utter sentiments or opinions adverse to her doctrines—in the same *spirit*, of course, she is obliged to modify the *form* of punishment according to the age with which she has to deal.

I do not say this of the Romish Church alone, although her hatred and perfidy exceeds that of all others, as the ocean exceeds the drop of water I take from this glass and cast upon the floor. All churches have more or less of the same spirit, which is sure to manifest itself according to the numerical strength and the consequent amount of secular influence and power of the particular sect. The reason the Roman Catholic Church does not burn men for an opinion to-day, as she did formerly, is because the secular power has emancipated itself from her tyrannical rule; because at least a part of the ignorance, which made the people subject to her, has been dispelled; because, in spite of all her efforts to prevent it, the torch of learning has been handed from one to another until almost every man's candle burns brightly enough for him to distinguish the grinning devil behind her sanctimonious mask.

Yes, it is the same spirit, the same love of darkness rather than light, which characterizes her now as before. She hates with bitter, unspeakable hatred the whole foundation on which modern

society and modern civilization is built. She hates every movement for the enlightenment, the physical, moral, and intellectual welfare of the people. She scowls at every charity, at every institution of learning which does not stand under her immediate control. And a measure, at least, of the same feeling is in all the Protestant sects, latent or active. Not one of them but would like to get all the public charities, all the public institutions of learning, into its hands, that they might, in some way, serve the special ends of its special creed and ecclesiastical organization.

And these are the great reasons why men who have the welfare of humanity at heart, rather than the success of institutions, hate the Church in all its forms. These are the reasons why the men of science hate her ; and that they do hate her is beyond all doubt. Look abroad over the republics of science, philosophy, and letters, and see how many in the first ranks of intellect are in any way identified with the Church and her interests—not one in a thousand. It is only empty, windy Romanticism and shallow dilettantism in science and letters, which now lends its service to the Church. Only the lesser lights shine in her firmament and swing in her orbit. It is only now and then that a mind of the first order falls, through some moral or intellectual catastrophe, to her level. It was Schelling in his dotage, who became an apologist for the absurdities of the popular theology.

Is there any room for wonder at this state of things ? We have seen that the Church has nothing to offer to minds of the first class. She pretends to be in possession of the Truth, but she is really only in possession of the old clothes which the Truth has cast off. She has not a single dogma which modern science or philosophy does not contradict. Her notion of God is a false one, which no man of any philosophic culture can be satisfied with. Her notion of Nature is equally false, as every really scientific man knows. Her notion of Man is just as false as the others, as every physiologist and psychologist can testify. And her notion of the reciprocal relation and connection of these three is consequently little better than nonsense. And yet she holds her head as high as ever, and does not know that the whole edifice in which she dwells is rotten, and is already tottering about her ears. She is full of contempt for the world and its knowledge. She says to the man of science : “ Oh, you are always searching and learning, racking your brain, digging and delving in the earth, staring and

gaping at the heavens, but you are never able to come to the knowledge of the truth. As Jannes and Jambres withstood Moses, so do you resist the truth which I offer you, O ye men of corrupt minds, reprobates concerning the faith!" But the man of science says to the Church: "The truth is not a ready-made coat which a man can buy of the church tailor and put on without further trouble. It is not a garment which can be made *for* him any way. Each one must cultivate and weave all the materials and make it himself according to his own measure and stature. The truth can not be crystallised into dogmas—it can not be made into pills, which one can procure of the church doctor, warranted to cure all the ills which human flesh is heir to."

The history of the world is the progress of man through error to truth, through imperfection to perfection. It is an infinite, never-ending task. Were it possible for man ever, at any period in the rolling ages, to attain the ultimate truth, the ultimate perfection, then the period of stagnation would begin, history would cease, there would be nothing to wish for, nothing to strive after, no aspiration, no energy, the life of the soul would be a living death—the impossible would be realized.

Always learning, and, thank God, never able to exhaust the truth! The great impersonal spirit of humanity, which is above and beyond all individualities, and yet present and manifest in every individual, is always pressing forward to new achievements and new knowledge. The old forms are continually passing away. Even when they seem to be most stable they are already trembling over the gulf of dissolution; the feet of those who are to carry them out are already at the door. "Every thing is flux," said Heraclitus. Every form has destruction written on its brow. "Enduring as the hills"—yes, but the hills, too, crumble little by little away.

Always learning! "The worth of man," said Lessing, that noble searcher after truth, "lies not in the truth which he possesses, or believes that he possesses, but in the honest endeavor which he puts forth to arrive at that truth; for, not by the possession of, but by the search after truth, are his powers enlarged, wherein alone consists his ever-increasing perfection. Possession fosters content, indolence, and pride.

"If God should hold enclosed in his right hand all truth, and in his left hand only the ever-active aspiration after truth, although

with the condition that I must always and forever err, I would turn with humility to his left hand and say, ‘Father give me this! for pure truth is for thee alone!’”

“Not a truth has to art or to science been given
 But brows have ached for it, and souls toil’d and striven;
 And many have striven, and many have fail’d,
 And many died, slain by the truth they assail’d.
 But when Man hath tamed Nature, asserted his place
 And dominion, behold! he is brought face to face
 With a new foe—himself!

* * * * *

Now ‘tis Thought attacks Thought. And the dread battle-plain
 Of that war is the soul, now, herself. And again
 The Immortals take part in the battle; and Heaven
 And Hell to the conflict their counsels have given.
 See! stern Torquemada dooms Thought to expire!
 Hark! the psalm of the martyrs soars upward in fire!
 Then the auto-da-fés are extinguished; back roll
 Dense volumes of darkness; and, sovran, the soul
 Chants her pæan, proclaiming to Earth Heaven’s freedom.
 And who is it that comes with dyed garments from Edom?
 His foot in the blood of the wine-press is wet,
 And that foot on the head of the serpent is set!
 Oh, were nought gain’d beside from this conflict of Thought,
 Man, at least, in alliance with man hath been brought.
 The wide world owns no longer one master alone,
 And no more every nation is vassal to one.
 Now the strong need the weak, and the weak aid the strong;
 Gracious laws whereby Peace may her lifetime prolong
 Have been wrought out of wrath by the swords of mankind,
 And the shout of free nations rolls forth on the wind.
May the sword then be sheath’d? may the banner be furl’d?
And is Peace crown’d forever, fair Queen of the world?
Nay, Peace holds the sword to establish her state,
And the sentinel walks by the white temple gate,
Lest the Lion, by night, to the Leopard should say,
‘Arise, Brother Leopard, and forth on the prey!’
Still the watch-fire must burn, still the watchman must wake,
And still force arms to keep what still force arms to take.

* * * * *

And whether he fall

Or whether he vanquish, still man, on the field
Of life’s lasting war, may not rest on his shield,
May not lean on his spear, till the arm’d Archangel
Sound o’er him the trump of earth’s final evangel.”

REPLY OF ARCHBISHOP PURCELL.

[Published as an editorial in the Catholic Telegraph, October 30, 1867.]

“THOMAS VICKERS, minister of the First Congregational Society,”—he does not say where—occupies more than a column of the Cincinnati *Gazette*, of the 26th of October, in which, in the vain effort to extricate himself from the mire of his former flounderings, he sinks more irretrievably.

In one of those efforts he endeavored to entertain the worshippers in Hopkins’ Hall with the irreverent information that “Jesus, by an anticipated application of the merits of the atonement, made his grandmother bring his mother into the world without due process of nature.” We argued, that if Mary, in virtue of her immaculate conception or exemption from original sin, which is the same thing, was born without due process of nature, then Mr. Vickers, who believes not in original sin, and who, therefore, believes that he was conceived immaculate—was brought into the world without due process of nature. To this inexorable “*argumentum ad hominem*,” he has taken care, after a week’s reflection, not to answer. Perhaps in his next he will tell the First Congregational Society how he came into the world at all, and how he came to be their minister.

He also insists in the paper before us, that when he branded the freemen of Ohio “despots,” he inflicted on them no censure, insinuated no reproach. Then why did he so brand them?

When the gentleman says that “Christ is a theological fiction,” and not God, we solemnly declare that such blasphemous free thinking is an abomination to the Church and to us, and should be such to every Christian; at the same time that we would not for the world abridge Mr. Vickers of his freedom to think and to speak as he does to all who pay him for such thinking and such speaking!

We said that thought is essentially free, that neither God nor the Church could enslave it. And this, we still contend, is true.

Men could think and speak as they pleased, but when they thought and spoke what was wrong, the Church had the right to tell them so—as Mr. Vickers now tells the “Despots” of Ohio. Stick to the point, sir!

The gentleman returns to the “dark ages” to prove that they were dark, and that the Church made them dark—that she put an extinguisher on the human mind by not tolerating “free thinking.” Is not this the point, friend? Now, we could occupy all the columns of one number of the *Gazette* or *Commercial* with extracts from non-Catholic writers, leaving out Maitland and Hallam, to prove that they were ages of light and not of darkness, in the sense of Mr. Vickers, and that we are indebted to them for the greater measure of light that we enjoy. A Catholic Churchman he would not believe on this subject. Here is testimony to which he may not demur. It is that of a radical Unitarian left wing, viz., Ralph Waldo Emerson, in an oration delivered by him at Harvard College.

“In modern Europe the Middle Ages were called the ‘Dark Ages,’ ten centuries, from the fifth to the fifteenth. Who dares to call them so now? They are seen to be the feet on which we walk, the eyes with which we see. They gave us decimal numbers, gunpowder, glass, chemistry, and Gothic architecture, and their paintings—ever the delight and tuition of our age. Six centuries ago Roger Bacon explained the Procession of the Equinoxes, and looking over the horizon from London to America, announced that ships could be constructed that could be driven more rapidly than a whole galley of rowers could drive them, and machines which could fly into the air like birds.”

“They also,” adds the author, or reporter of this oration, “gave us the discovery of America and the invention of the art of printing. The darkness of those times arises from our own want of information, not from the absence of intelligence that distinguished them. Human thought was never more active and never produced greater results in any period of the world.”

In some sense, as even Carlyle admits, see “The Hero and Poet,” page 129, U. P. James, 1842: “This glorious Elizabethan era, with its Shakspeare as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholicism of the middle ages. The Christian faith, which was the theme

of Dante's song, had produced the practical life which Shakspeare was to sing. For religion then, as it is now and always is, was the soul of practice—the primary vital fact in men's life." Your flowerage, Mr. Vickers, and that of all who think like you, your flowerage, who forget what you owe to a Catholic ancestry, is—poppy.

Mr. Vickers introduces a new name when he cites Firmilian. But in this he flounders in the mire again. For, if it were true that Firmilian used the coarse language in addressing the martyred Pope St. Stephen, which Mr. Vickers quotes, it would only prove what we told him before, that *de jure et de facto* the Church could not, and did not interdict free thought. But if the gentleman reads the dissertation in 4°, written by Marcellinus Molkenbuhr, and printed in Munster, Westphalia, in 1790, he will find that the letter in question was falsely attributed to Firmilian, and that it was, on the contrary, the production of an African Donatist of the fourth century.

Tertullian eloquently defended the Catholic faith, and showed its purity maintained by Peter, whom Christ made the head of his Church on earth, and Peter's successors in the See of Rome; and when, by undue harshness to the erring, he forfeited charity, he became a Montanist, and then thought and wrote as freely as he pleased, *de pudicitia*, or any thing else.

Augustine and Aquinas knew the laws in force, in their respective ages, against heresy, which the civil power, like the Scripture, classed with the most heinous crimes: "idolatry, enmities, quarrels, dissensions, sects, envyings, murders, drunkenness—of which I foretell you that they who do such things shall not obtain the kingdom of God." (St. Paul's Ep. to the Gal., vs. 20, 21.) The very text of Aquinas, as quoted by Mr. Vickers, was quoted by Archbishop Purcell. The author of the *Summa* did say, as Mr. Vickers acknowledges, that the part of the Church was mercy, but that, when the heretic continued obstinate, she had nothing more to do in his case but leave him to the State—"Ulterius relinquit eum judici seculari a mundo exterminandum." With this consummation the Church had no more to do than she had to with Jehovah's laws against false religions under the old dispensation. In this she had no more to do in suppressing free thought than God had, when he uttered from Sinai: "Thou shalt not covet."

In this the Archbishop suppressed nothing—had nothing to suppress—had no need of reticence and concealed nothing. But he could scarcely believe his senses when Mr. Vickers, with the hope of helping his cause by horrifying his readers, spoke of *flames* and *burning*, not a word of which is to be found in the text which he pretends to quote so ingeniously from St. Thomas. But if, in a by-gone age, Aquinas, or any one else, a thousand times over, justified the punishment of death for heresy, it is no more than has been done almost in our own age “down East;” and as, thank God! the world has outgrown the policy and practice which we now so cordially condemn here in the United States, where Catholics were the first to proclaim liberty of conscience for all, it is with a bad grace, indeed, that an Unitarian rakes up the buried embers of the New England’ witches, or the long-extinguished fires of scriptural or mediæval persecutions for conscience’ sake.

In Archbishop Purcell’s Pastoral on the Syllabus, in 1862, he used language similar to that of his answer to Mr. Vickers, and he has since stood in the near presence of His Holiness and of five hundred of his brother bishops, and has not been rebuked for his recorded sentiments and avowed convictions, by him or them. We Catholics know our religion, and have not to learn it from enemies, who, like the Pagan tyrant of old, dressed the Christians in the skins of wild beasts, and then set the dogs on them.

It is disingenuous, dishonest in Mr. Vickers to take no notice of the answers given to his calumnious imputations. If it were another man than one appearing in the garb of a “minister,” we might be tempted to use a monosyllable when he says an indulgence is a pardon for past or a license for future sin—that the Catholic Church is opposed to the circulation of the Bible, or that the Jesuit’s vow binds them to any thing contrary to the known law of God. In conclusion, as the gentleman can hardly open his mouth without making a misstatement, we tell him that Archbishop Purcell is not the editor of the *Catholic Telegraph*, whatever control he may exercise over its columns.

For the information of all who sincerely seek the truth on questions started by Rev. Mr. Vickers, who seems comfortably ignorant of the past, as if he had spent his life in a cave, or had

slept an age, like Rip Van Winkle, we republish a portion of our Pastoral of 1862.

It may be too much to ask the *Cincinnati Gazette* and *Commercial* to republish the following; but we and many subscribers will be much gratified by its appearance in their columns also:

Let us now look at the condemned propositions, and see if we can not assent to the justice, and wisdom, and necessity of their condemnation, with the same fullness of faith and the same conviction of the understanding with which the first Christians received the Four Gospels, the early Fathers subscribed to the first four General Councils, and their children and successors in the faith, in these latter ages, the decisions of Trent and the creed of Pope Pius IV.

We do not believe in the absurdity of Pantheism—that every thing in the universe is an integral part of God—and that there is no other, no personal God. We do not believe that every thing made itself and made every thing else. We believe that there is a personal God, who made all that exists; that the hyena, the demon, the assassin is not any part of God, and if he were, we would not be any part of him. Therefore, with the Encyclical, we condemn Pantheism.

We do not believe that the best form of society, and the exigencies of civil progress, absolutely require human society to be constituted and governed without any regard whatever to religion.

We do not believe that, while God leaves all men free before the final judgment, to believe falsehood and do wrong, that he grants any man a *right* to believe error or to commit crime. We do not believe that, in this sense, liberty of conscience and of worship is the right of any man which should be proclaimed by law, and that citizens should have the right to all kinds of liberty, to be restrained by no law, ecclesiastical or civil, by which they may be enabled to manifest, openly and publicly, their ideas, by word of mouth, through the press, or any other means. The maxim that error may be left free to write or speak what it pleases, so long as truth is left free to combat it, has been illustrated by the penalties incurred by those who dared recently to speak and write against the Union and the Constitution, and to recommend assassination and sympathize with assassins.

We do not believe that the will of the people, manifested by what is called public opinion, or in any other way, constitutes the supreme law, independent of all divine and human right; or that, in the political order, accomplished facts, by the mere fact of their having been accomplished, have the force of right. He that, by chicanery, knavery, or force, robs me of houses, or lands, is as much a thief as he who steals my purse. Length of unjust

possession confers no right, and the land and the money robber are equally bound to restitution of principal and interest.

When we rise from the reading of Spellman's History of Sacrilege in England, we do not believe that the suppression of the monasteries, the spoliation of shrines, the seizing of the rich domains into which drained swamps, reclaimed wastes, and cleared forests were changed by the toil of the monks, have been left wholly unpunished by divine justice even in this world, or that they will be more leniently dealt with in the next; and, therefore, we can not believe, against the dictates of reason, justice, and humanity, that the Encyclical is wrong in denouncing the imitation of such sacrilege in Piedmont, Portugal, Spain, or any other country.

We do not believe that "property is robbery;" that a new division of whatever a toiling man has earned during the week should be made with his lazy, drunken, gambling neighbor every Saturday night.

We do not believe that civil law has a right to abolish the Sabbath, or the religious holiday; that it has a right to grant divorces from the bond of marriage—that is, to do what Christ has forbidden, "separate those whom God has joined together."

We do not believe, with socialists and communists, that families must be absorbed by the State; that parents have not the control of their children's minds and morals, their education, except as given them by the civil law, which, by such usurpation, invades not only the dearest rights of parents, but the authority of God himself, delegated to these His representatives on earth.

We do not believe that the clergy have ever been the enemies of the useful sciences of progress or of civilization, or that they should be deprived of all participation in the work of teaching and training the young.

We do not believe that the laws of the Church do not bind the conscience if they are not promulgated by the civil power. On the contrary, as Ambrose, the great Archbishop of Milan, the immortal Athanasius, and the President of the First Council of Nice, said to contemporary kings: "The Church belongs to God, therefore, it should not be delivered up to Cæsar. A good emperor is within the Church, not above it. Meddle not with ecclesiastical matters, nor dictate to us on such matters, but rather learn these things of us. To you God has committed the imperial sway; to us he has intrusted what appertains to the Church. You have no power, O Emperor, over incense and the sacred things." Hence, we do not believe that any earthly ruler has been made head of Christ's Church; neither a Henry VIII, nor any of his successors; neither a Bonaparte, nor a Victor Emanuel. Nor do we believe that that is a "Holy Synod" which professes that the Holy Ghost is sent to it in a dispatch from

the autocrat of all the Russias, in the portfolio of a colonel of hussars!

We believe that the Church was founded by Jesus Christ, the Son of God, to guide us in all truth; that she is the ark of safety to all who will not perish; that she is supreme in spirituals.

We do not believe that all action of God upon man and the world is to be denied; that human reason, without regard to God, is the arbiter of truth and falsehood, and of good and evil, and sufficient by its natural force to secure the welfare of men and nations; that Christian faith is in opposition to human reason; that the prophecies and miracles recorded in the sacred Scriptures are the fictions of poets; that one religion is as good as another, unless in the sense as some said that it is, and a great deal better; that we may entertain a well-founded hope that those who *are in no manner in the true Church* (not even in desire) may be saved.

We do not believe that the abolition of the temporal powers, of which the apostolical See is possessed, would contribute to the liberty and prosperity of the Church. The possession of temporal power, of territory, is not essential to the exercise of the supreme spiritual prerogative, granted by Christ to His Vicar. But it is convenient, it is salutary, it is sanctioned by the experience of a thousand years; and the States of the Church, even before the spoliation of the Legations, were so small that they should never have tempted the cupidity of the sacrilegious invader.

We do not believe that the Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization, for he has never quarreled with true progress, true liberty, or Christian civilization, in the ranks of which he has been ever seen since the very origin of Christianity.

We do not believe that the civil authority possesses power to decide in the matter of administering the Divine Sacraments, as to the disposition necessary for their reception.

We do not believe that the savage is better than the Christian and civilized condition of society; that naturalism is preferable to revelation; or that reason and religion, both given us by the same Divine Author, can ever be antagonistic, the one to the other.

We believe that, as God forbade false worship among the Jews, while for special reasons they were isolated and kept separate from the other nations of the earth—the Gentiles—so the Pope, and every Christian, should wish that there were in the world no errors; that we all may be “one” in faith, as the Savior prayed for us the night before he suffered. But, as nations and governments are now constituted under the good providence of God, so does he accept them. Pius VII crowned the first Bonaparte, though he knew he had sworn to the constitution which gave liberty of conscience and freedom of religious worship to France. The present glorious Pontiff, like so many of his predecessors, has

issued his apostolic letters for the consecration of bishops who swear allegiance to governments which look with equal favor or indifference on the various forms of Christianity, or the oppugners thereof, so long as their conduct is conformable to the civil and the moral law.

We do not believe that the Pope would allow conscience to be coerced; that he would allow an impenitent, unbelieving man to be constrained to receive baptism or the other sacraments; or that he believes that God would look without indignation on the hypocritical or the compulsory homage of the human soul. On the contrary, he acknowledges, with an ancient Father of the Church, "that it is an unheard of procedure to infuse faith into a man with a cudgel." He knows that there is such a thing as judicial blindness; that there are unhealthy and unsound intellects—in a word, monsters in mind as well as in body; disbelievers in deity, in morality, in religion, and even in reason; and that such, as long as they outrage not the laws of society, are to be consigned to their folly. They are better out of the Church than in it. Hence, while the Pope and every honest man regrets that the "old chaos," the anarchy of intelligences, "should be made the type of true religion," he reproves not the memorable words of the mild Fenelon to King James: "Grant civil toleration, not as approving, as indifferent, but as permitting with patience whatever God permits, and in endeavoring to bring back men to the truth by moral suasion."

Finally, we believe the Church was destined by Jesus Christ to accomplish its divine mission of preparing souls for heaven, under every form of government, and in every condition of human society. She condemns none where the laws are just, and impartially administered. Where the laws are unjust, and rulers violate the written or the natural compact by which they claim to govern, she "interdicts not to her children patriotism." She asserts for them the inalienable right to raise both voice and hand to denounce oppression and overthrow the oppressor; but she does not encourage secret societies; she urges not to precipitate resolves, to revolution. She counsels prudence, forbearance, remonstrance, patience. She forbids individuals to involve themselves and their co-workers in irretrievable ruin by hasty, unwise, and impulsive action, which rivets chains, instead of breaking them; and makes burdens heavier, and the yoke more galling, when the few attempt what only the many can accomplish.

Such do we conceive to be the teaching of the late Encyclical. Such the voice that calms the waves and stills the tempest of human passions, and such the hand that steers the bark freighted with its precious cargo of immortal souls to the secure haven of supreme happiness, for which this earthly state, no matter how arranged, is but the earthly preparation.

PROTESTANTISM—ITS RISE AND PROGRESS.

A Sermon in Commemoration of the 350th Anniversary of the Reformation, by Rev. Thomas Vickers. First delivered in German in St. Paul's German Protestant Church, October 31st, and repeated, in its present form, before the First Congregational Society, November 3rd, 1867.

ON the 31st of October, 1517, Martin Luther, an Augustinian monk and professor of Divinity at the University of Wittenberg, inaugurated what is known as the Protestant Reformation. It is in commemoration of this world-historic deed that I wish to speak to-day, in honor of the man in whom the hope of centuries culminated and was realized. Long before, there had been attempts at reform—but the almighty Church had crushed them every one—Arnold of Brescia, the Waldenses, Wycliffe, Huss, Jerome of Prague, Savonarola, seemed to have raised their voices utterly in vain against the numberless abuses in ecclesiastical doctrine and practice. Hitherto the Church had been sure of her revenge. She had annihilated all opposition. What could this one insignificant monk expect to accomplish? Please God, he was bound to try to accomplish something, if but little. His purpose, at first, was not very far-reaching. For, at great crises in the world's history, God keeps his own counsel; he rarely gives his chosen instruments even a presentiment of the mighty issues which are often wrapped up in single initiatory actions. They see but a little way; the great future is below the horizon. Otherwise, how would they dare take such awful responsibility upon their shoulders? How would they dare stand up single-handed to divide the ages? So it was at first with Luther. He little knew what a work he was beginning when he nailed his theses against indulgences on the church door at Wittenberg. Nothing was further from his thought than to be the author of a new schism in the Church he so truly loved. His only wish was to cleanse her from one of her darkest stains.

Pope Leo X wanted money to finish St. Peter's at Rome, and so he sent his mercenaries into Germany to sell indulgences. And to what vile measures they resorted in order to sell them; what disgusting and blasphemous promises they made; how they corrupted the hearts and undermined the morals of the people. "I would not exchange," said Tetzel, the shameless hawker of these Papal letters of absolution appointed for Saxony, "I would not exchange my privileges against those which St. Peter has in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. Whatever crime one may have committed, even though he had violated the mother of God, let him pay well and he will receive pardon. Likewise the sins which you may be disposed to commit in future, may be atoned for beforehand."

"When any one drops a penny into the box for a soul in purgatory, the moment the money chinks in the chest the soul flies up to heaven."

Luther's whole soul revolted against such diabolical wickedness, and he resolved to enter the lists against this "worthy servant of the Pope and the devil," as he afterward called him. And so on the eve of All Saints', 1517, he published his celebrated theses, declaring that the Pope has no power to remit any other penalty than such as he himself, in conformity with the canons, has imposed; that God alone has the power to remit sins; that every Christian who feels a true repentance for his sins has a full remission of the penalty without buying an indulgence; and that poor people, who have nothing to spare, had better spend their money in procuring necessaries for their households.

How little Luther thought of breaking with the Romish Church at this time, may be seen from a letter which he addressed to the Pope in May of the following year. In this letter he says: "Wherefore, most Holy Father, I prostrate myself at the feet of your clemency with all that I have and am. Bid me live, or slay me, call, recall, approve, disapprove, as it pleases you; I acknowledge in your voice the voice of Christ presiding and speaking in you." But experience was to teach him, little by little, that he had nothing whatever to expect from the Church, and that the Church expected and would accept nothing from him but complete recantation and subjection without question. Experience and reflection taught him to take a firmer and bolder stand.

Persecuted and threatened on every side by the agents of the Church, protected only by his own immediate sovereign, the Elector of Saxony, he was finally summoned, in the year 1521, to make his appearance before the Imperial Diet at Worms, and renounce his errors. "Please God, he give not way; please God, he answer courageously; that he suffer himself to be overcome by no terror;" was the prayer of many who looked to him for deliverance. Before entering the town he was warned that he was going into the jaws of death, for, as Huss had been burned in spite of the guarantee of security, so the Pope had written to the emperor, desiring him not to observe the safe conduct, and the bishops had urged his Majesty to comply with the Pope's request; but Martin was not to be intimidated. "I will enter Worms," he said, "though there be as many devils there are there are tiles on the house-tops." And enter he did, and this was the answer which he gave to the emperor, the assembled electors, cardinals, bishops, priests and deputies: "Except I be conquered and convinced by the testimonies of *Scripture*, or by clear and sufficient *reasons* (for I put no confidence in the Pope or in the councils, because they have both manifestly often been mistaken, and have often contradicted each other), I neither can nor will retract any thing, inasmuch as it is neither safe nor advisable to do any thing against *conscience*. Here I take my stand; I can do no otherwise, so help me God. Amen."

With the utterance of these glorious words Luther reached the culminating point of his activity. They are the most important words uttered during the whole period of the Reformation. And it is because I regard them as containing the whole spirit and principle, and at the same time the whole task and mission, of the Reformation, that I propose to start from them in the further development of my theme.

The *Bible*, *Reason*, and *Conscience*—these are the three essential elements contained in this immortal declaration. And out of the ever-changing relation of these elements, the emerging into marked prominence or apparent disappearance of one or the other, its temporary sway or suppression, the whole history of Protestantism proceeds. It is also exceedingly remarkable that this whole history, the whole spiritual conflict of three and a half centuries, with all its struggles, defeats and triumphs, was, as it

were, prophetically mirrored in the mental and moral life of the man whose heroic deed we to-day commemorate. To this extraordinary man was committed the extraordinary task of opening a new era in the world's history, of making the frozen elements again fluid, of exhibiting in himself, as it were, the whole preparatory process of fermentation, through which the following centuries were to pass. But he himself was not permitted to reach the goal and grasp the prize. History reaches nothing by a bound; she needs long periods in which to accomplish her work. She first gathers the grapes, presses out the juice, then lets it ferment. It is a long time before the wine becomes clear and fit to drink. So such great historic movements become clarified only after many angry and boisterous generations have been gathered to the fathers. But although it was necessarily left to later ages to complete Luther's work, let us never forget the debt of thanks we owe to him and to the nation that bore him. For in what other nation could History have even sought the hero she then needed? And in what other man of this nation but this most German of the Germans could she have found the undaunted and dauntless courage, the mighty mind, the physical power and endurance, the moral greatness, the religious fervor coupled with such cheerful disposition, the profound earnestness and seriousness allied to such inexhaustible humor, all those gifts and virtues which were indispensable to her chosen warrior in that trying hour? Yes, we indeed look up to that man with deep and fervent admiration and love, who lived and suffered for us as few men ever did. Honor and praise be unto his name to-day, and the love of men be his, even to the latest generation.

But, after all, let us not forget that Luther, like all other men, had his limitations. Let us honor and reverence, but not deify him. His whole endeavor was "to bring, through love and honest industry, the truth to light;" but it is with the work of a single man as with his knowledge—it is only "in part," full of imperfection. Bible, reason, conscience—these were glorious words; but Luther, in spite of all his endeavors, never knew how to determine their reciprocal relation. At one time he rails at reason as a harlot, who, wholly given over to vanity, takes the soul captive with her deadly wiles. At another, he treats the Bible in a manner wholly arbitrary, rejects or retains the individual books

only as they happen to coincide with, or contradict his own opinion; he calls one an "epistle of straw;" says of another that it contains a number of "most excellent bits of fun;" and of a third that it has "neither boots nor spurs, but rides in its socks, just as he himself did when he was in the monastery." Conscience alone, the high moral impulse within him, never forsook him, although it was now and then obscured and rendered ineffectual by the old superstitions. He, the bitter opponent of the doctrine of moral freedom, was freedom's immortal image and example.

But, as I have already hinted, the contradiction and conflict between these different elements was not manifest in Luther alone, but in the whole consciousness of his time, and was also entailed upon later ages. For long centuries the whole Christian world had been accustomed to submit to the unquestioned and unlimited authority of the Church, and it was quite natural that it should imagine some external authority still to be necessary. The human mind had gone upon crutches so long that without them its perfectly sound legs refused their service. It had broken the crutch of ecclesiastical authority; it made itself a new one out of the Bible. The Church had hitherto been the norm for all human thought and action; the Bible was to become that norm. But it was not long before men became aware that a compact rule of faith, which should cover all the relations of life, and be at the same time clear and intelligible to all men, even the most unlearned, was not to be found in the Bible. The Bible alone was found, after all, to be insufficient; reason must be called in to gather together the essential points of faith out of the Scripture, and arrange them into a system. Thus, the Protestant confessions of faith arose as a sort of learned substitute for the Bible. These contained the essential conditions of salvation; such things as it was necessary to believe were here expressed in more or less intelligible language, and all the various branches of the Protestant Church subscribed thereto. The clergy were put under obligations to maintain them, and in accordance with them the laity were instructed and governed.

But in this procedure the help of an ally had been called in, who, after the struggle was over, would not withdraw without his share of the booty; he even seemed to lay claim to the greater part thereof, perhaps to the whole. There was great confusion in

the camp; the ally had every thing in his power. At length a secret treaty was made, according to which he appeared to be satisfied with a very modest share, and promised not to return. The name of this ally was—Reason.

For a long time—down to the eighteenth century—the Bible, in the form of the symbolical books, remained, almost unquestioned, the highest authority of the new church. But then, the old ally, now regarded as the most dangerous enemy, awoke from his apparent sleep, and again demanded his share. There was a clause in the treaty, the full scope of which had not been discovered. Now, for the first time, it was seen that neither the whole content of Scripture, nor the whole content of reason, was represented in the symbolical writings. The enemy became at once master of the position, and the reign of the *rationalismus vulgaris* began. Even under this rule it was thought necessary to maintain intact both Scripture and symbols; the consequence was, that both were so misinterpreted, maltreated, and distorted, that scarcely a single recognizable feature remained.

But at last, in the present century, the real right of the Bible was acknowledged; not indeed the right which incipient Protestantism had claimed for it, but that right which really belongs to it—the right of being, with absolute impartiality, historically and critically investigated, in order that, according to the result of such investigation, it may take its rightful place in the religious development of mankind. Thus, during the last thirty years, the Bible has been thoroughly investigated, with all the auxiliaries of science and by the light of history and criticism. We now know, if not every particular in regard to it, yet precisely what to think of it as a whole. We know that it is not one book, in any proper sense of the term, but a conglomeration of books. We know that these books, both those of the Old Testament and those of the New, are of human origin, are divine and inspired only in the sense in which every thing finite and temporal is the efflux of Deity, a manifestation of infinite power, wisdom, and love. We know that even the books of the New Testament were written under the most different circumstances, at periods widely remote from each other, by men of the most diverse natural gifts and experience, and for purposes equally diverse. But how does all this affect our feeling toward the Bible? Has the Bible, in conse-

quence of these investigations, fallen in our own estimation? Nay, it has rather risen. For the immediate work of the Divine Spirit, can, at the most, be nothing more than an object of man's astonishment and adoration; but that which man himself, in the course of his history, has accomplished, is an example and encouragement for us all, that we may strive to attain the same loftiness of soul, and press forward to even still greater achievement.

No, my friends, the Reformation was not the work of a moment, nor of a century. Protestantism is not a completed fact, but a principle, a process. How different every thing looks now, in every department of life and knowledge, from what it did in the sixteenth century. Not one of the great reformers of that period had any real historical and critical knowledge of the Bible; therefore reason and conscience were taken captive by the Scripture, and all the movements and relations of life were fettered to its letter. But now the free subjectivity of man, his judgment and his conscience, have come to their rights in opposition to both Church and Bible.

Mind, the soul, is unfettered; morals are bound only to the moral law—the conscience; and the Bible, instead of being the anchor to which all life is moored, has become life's pharos and loadstar.

O, ye children of the great Reformation, prize as above all price the blessings which the great souls of more than three centuries, through hot combat and in bloody sweat, achieved for you. To-day, as ever, the old Roman lion, although in somewhat dirty sheep's clothing, goes about seeking whom he may devour. Beware of him, and of every spirit of darkness and lies; strive evermore after truth and light; learn evermore, sure that you can never exhaust the fountains of truth; and thus you will enter into the joy of your Father, which He has prepared for all those who love Him.

LETTER OF REV. THOMAS VICKERS TO ARCH-BISHOP PURCELL.

[Published in the Cincinnati *Gazette*, Nov. 7th, 1867.]

CINCINNATI, November 5th, 1867.

(The 262d Anniversary of Gunpowder Treason.)

To Archbishop Purcell, of Cincinnati—

MOST REVEREND SIR: I have waited until now before replying to your last effusion, partly because I have had something better to do, and partly because I thought it would afford you no little gratification and delight to be able to associate this reply with an anniversary which must be so full of pleasant historical remembrances to every Roman Catholic who loves free thought, and deprecates the union of Church and State.

Permit me, in the first place, in your behalf, to correct a false report which some of your enemies have been circulating since the appearance of the article in the *Catholic Telegraph* of October 30th. It has been maliciously suggested that you are incapable of producing an article couched in terms of such extraordinary courtesy, betraying such a cultivated and refined taste, coupled with such a display of logical acumen, and such unexampled candor and honesty; that had you produced such a masterpiece of polemical writing, you would never have allowed it to go forth without your signature. Of course, nothing but malice and desperate ill-will could have suggested such a thing; and I joyfully take the first opportunity of freeing you from such unjust suspicions. It is perfectly evident to all careful readers that, although you did not (for some reason best known to yourself) append your signature to it, you nevertheless wrote the article. For, do you not, in three several places, in referring to a former article to which your name was attached, use the first personal pronoun: "We argued," "we said," "we told him before"? and do you not say, "we republish a portion of *our Pastoral* of 1862"? Of course

you wrote it; nothing but the most unscrupulous enmity could wish to deprive you of the honor which necessarily follows such eminent productions.

A SLIGHT DRAWBACK.—After this voluntary vindication of your rights, I trust you will not take it amiss if, before proceeding to examine the essential points of your reply, I make a single remark. You seem to have the slight misfortune of seeing things in documents “before you” which are not there, and of not seeing things which are there. This, unfortunately, slightly detracts from the trustworthiness of your representations, and makes the task of replying to you somewhat unpleasant. I shall have occasion to notice several cases in which this ophthalmic difficulty of yours manifests itself. First, in regard to

“FREEMEN” AND “FREE SPEECH.”—You say that, “in the paper before you,” I “insist” on having “inflicted no censure” on the “freemen of Ohio” for voting against the Constitutional Amendment. In that paper I never said any such thing. On the contrary, I vindicated my right to censure them; that is, to express my opinion in regard to their action. And this right I never denied even to the Romish Church. This was not “the point, friend,” as you very well know. The point was that the Romish Church claims, not only the right “to tell men so,” when they “think and speak what is wrong,” but she claims the right to *punish* men for speaking what is contrary to her doctrines; what they say may be in itself wrong or right. This I stated just as plainly “in the paper before you” as I have done now. *Intelligibilia, non intellectum, fero.* I would suggest your delegating the controversy to some one who is not troubled with any of the various species of ophthalmia.

EMERSON.—No one respects Mr. Emerson more than I do; but I do not feel bound by his opinions, especially on matters concerning which he has but little knowledge. Now, had you searched his writings through, you could scarcely have found a paragraph with more blunders in it than the one you quoted. In the first place, no sensible, well-read man, nowadays, includes the fifteenth century in the Dark Ages, consequently we do not owe the art of printing and the discovery of America to them. Furthermore, the Dark Ages gave us neither gunpowder, glass, nor chemistry; and had Mr. Emerson, at the time he wrote the paragraph

in question, been at all intimately acquainted with the history of the arts and sciences, he never would have said they did. We know that glass, for instance, was used at least sixteen hundred years before the Christian era. Why, we already find pictures of glass-blowers on the Egyptian monuments. And when Mr. Emerson says that "human thought was never more active, and never produced greater results in any period of the world" than in the one under discussion, the assertion is simply an historical blunder. But there is another point on which this extract from Emerson will serve you a sorry trick. Alas! you really seem doomed to perish by your own weapons. Why did not your "Guardian Angel" stay your hand before you wrote the name of

ROGER BACON?—Do you not remember that my original thesis was, that the Romish Church had never tolerated free thought? Had you forgotten the cruel persecutions which this same Franciscan monk, Bacon, had to endure from the Church on account of his free thought? Had you forgotten that he was condemned *propter novitates quasdam suspectas*?—that, from 1257 until 1267, he was continually persecuted, kept most of the time in prison, and prevented from holding any intercourse with the outward world? Had you forgotten that, in 1278, when he was sixty-four years old, he was summoned to Paris, where a council of Franciscans, with the Pope's legate at their head, condemned his writings, and committed him to close confinement, and that, for ten years, every effort to procure his liberation was in vain? Had you forgotten that, even after his death, the monks feared and hated his books so much that they nailed them to boards to prevent their being read, and "left them to rot amid dirt and damp?" O, most reverend sir, is this what you meant when you said that the Church only *tells* men that they are wrong, when she finds them so?

FIRMILIAN.—I am not at all surprised that you seek to rid yourself of this uncomfortable adversary. His bitter opposition to the supremacy and infallibility of the Roman Bishop has always been a "thorn in the flesh" of the Romish Church. She first tried to suppress entirely the letter from which I quoted, and it is, therefore, not to be found in the editions of Cyprian by Erasmus and Manutius. Although it is extant in twenty-six different *codices*, it was first printed by Guil. Morellius, Paris, 1564, who was bit-

terly censured for his temerity by Latinus and Pamelius. But the Church, finding it impossible to suppress the letter, tried another expedient—she tried to prove it a forgery. And if it were necessary, dear sir, I could furnish you the names of quite a number of persons who tried this game besides your redoubtable friend, Marcellinus Molkenbuhr—that great critical genius (!) who also wrote a treatise to prove that the books of the New Testament were *originally written in Latin!* But even the Romish Church has long since given up the forgery-hypothesis; there is no longer any controversy on the matter. There is not a single Church historian or critic, whose opinion is worth noticing, *whether Catholic or Protestant*, who does not admit the letter to be genuine. Walch, Rettberg, Lardner, Mosheim, Neander, Milner, Millman, Guericke, Gieseler, Schaaf, all admit its genuineness. Pretty good authorities, and plenty of them. But allow me to direct your attention to three Roman Catholic authorities, as these will probably weigh most with you. The first is the celebrated Tillemont, of whom Dupin says: “There is nothing which has escaped his exactness, and there is nothing obscure or intricate which his criticism has not cleared up or disentangled.” If you will take the trouble to look into the *Memoires pour servir à l’Histoire Ecclésiastique* (tome iv, p. 157 *et seq.*), you will find that his opinion does not coincide with that of your immaculate critie. But let us come a little nearer home. If I am not mistaken, Archbishop Kenrick has, in the Catholic Church, quite a reputation for scholarship (has he not, dear sir?), and yet, in his book on the “Primacy of the Apostolic See” (5th ed., p. 116 *et seq.*), he quotes the letter as genuine. The third authority is the “Church Lexicon, or Encyclopedia of Catholic Theology, edited by Heinrich Joseph Wetzer and Benedict Welte (both Catholic professors of theology at the Catholic University of Freiburg), *aided by some of the most distinguished Catholic scholars in Germany*,” and published, in twelve volumes, by the well-known Catholic publisher, Herder, in Freiburg. I translate literally, from vol. iv, p. 74 (published in 1850): “Cyprian consulted Firmilian, in order to learn from him more accurately the opinion and practice of the orientals in the matter in question (baptism by heretics); and Firmilian, in a long letter, not without violence, mockery, and irony, declared himself against Pope Stephen, and sought to defend the practice

of the orientals. *This letter, originally written in the Greek language, was translated into Latin by Cyprian, and is found among Cyprian's Letters as epistola 75.*" How could you be so in the dark, most reverend sir? I would suggest the propriety of delegating the controversy to some one better acquainted with the history of Christian literature than you seem to be.

AUGUSTINE AND AQUINAS.—In regard to these two men, I wish to ask you a few questions, which I beg you to answer *without any contortions or equivocations*. Did Augustine, knowing the laws against heresy, *call upon the civil power to enforce them against the Donatists*, or did he not? Did Thomas Aquinas *justify the punishment of heresy by death*, or did he not? Did I, or did I not, quote, in my last reply, *the exact language* of Aquinas, as found, not only in Migne, but in *all editions* of this author? and if I did, by what canon of ecclesiastical morals do you say I "pretended to quote" it?

THE SECULAR TRIBUNAL.—It was, of course, to be expected that you would assert that the Church had nothing to do with executing the sentence of death upon heretics; she handed them over to the secular arm (!) Now, most reverend sir, allow me to ask you another question, and to beg to this, also, an unequivocal answer. One instance is as good as a thousand here. Am I right in supposing that, in the year 1600, the ecclesiastical *and* the secular power in *Rome* were *both* in the hands of the Church? And if so, *what power* executed Giordano Bruno, who was *burned* there on the 17th of February of that year *for heresy*?

Still further, let me ask you if the following is one of the forty-one errors of Luther, condemned in the bull of Leo X, bearing date June 14th, 1520: "*Hæreticos comburi, est contra voluntatem spiritus?*" And is the following a correct translation: "To *burn* heretics is contrary to the will of the Holy Spirit?"

Furthermore, is the following a correct translation of one of the closing paragraphs of the bull of Innocent X against the errors of Jansen, dated May 31, 1653? "We likewise prescribe to *all* patriarchs, archbishops, bishops, etc., as well as to all inquisitors of heretical depravity, that they *utterly* restrain and repress all those who are refractory and rebellious [concerning the matter in hand] by means of the above-mentioned pains and penalties, and the other suitable remedies *juris et facti*, and also if it should be necessary, *by the aid of the secular arm, invoked for that purpose.*"

Furthermore, is the following a correct translation of one of the canons of the Fourth Lateran Council? “We excommunicate and condemn every heresy which exalteth its face against this holy and Catholic faith. Let such persons, when condemned, be left to the secular powers, to be punished in a fitting manner. And let the secular powers be *admonished*, and, if need be, *compelled*, that they should set forth an oath, that, *to the utmost of their power they will strive to EXTERMINATE ALL HERETICS who shall be denounced by the Church.* But, if any temporal lord shall neglect to cleanse his country of this *heretical filth*, let him be bound by the chain of excommunication. If he shall scorn to make satisfaction, let it be signified to the supreme Pontiff, that he may *declare his vassals to be absolved from their fidelity.*” Did not Pope Pius V do this very thing? Did he not excommunicate Queen Elizabeth, and absolve her subjects from their oath of fealty?

How dare you, most reverend sir, falsify history by asserting that the Church had nothing to do with the “consummation” of the sentence she passed upon heretics?

PROGRESS.—I, too, thank God that “the *world* has outgrown the policy and practice” of putting men to death for an opinion. But you will permit me to doubt whether the *Church* has outgrown the principles which led her to put men to death for this cause. Allow me to call your attention to a fact which did not occur in the middle ages, to which you would seem to relegate all sympathy with killing men for opinion’s sake, but in the year of grace 1862. Your brother Archbishop, Desprey, of Toulouse, published a pastoral in April, year just named, in which he called upon the faithful in his diocese to celebrate, on the 16th of May, a “glorious event, in which, three hundred years ago, the goodness of God and the succoring power of His saints had been so plainly manifested.” What was this “glorious event?” *It was the butchery of four thousand Huguenots in cold blood, after they had laid down their arms and received the promise of unmolested retreat.* I think you will agree with me that the progress (?) in the Romish Church is of somewhat recent date. So long as Rome continues to manufacture saints out of the bloodiest mercenaries of the Inquisition, we may well pause and reflect. Had your visit to Rome during the present year, most reverend sir, any thing to do with such a canonization?

THE JESUITS AGAIN.—I not only say “that the Jesuits’ vow binds them to things contrary to the known law of God,” but I can *prove* it. Do you desire me to quote still further from the “Constitutions”? I will name to you three Jesuit manuals of morals, which you undoubtedly have in your library, and beg you to look into them before proceeding further in this controversy. The first is the *Compendium Theol. Moralis*, by M. Moullet, formerly Professor in Freiburg. The second is Sættler’s Commentary on the Sixth Commandment, augmented by Abbe Rousselot, Professor at the Seminary in Grenoble. The third is also a commentary on the Sixth Commandment, with a dissertation *de matrimonio*, by Bishop Bouvier, of Mans (10th ed., Paris, 1813). How would you like to have me cite, with parallel translations, such passages as the one beginning with the following words, from the first: “*Si quis delectatur de copula cum muliere nupta*,” etc. ; or this from the second: “*Expedit, prudenter et data occasione a mulieribus et etiam a puellis quererere, utrum cum bestia*,” etc. ; or this from the third: “*Licet confessiones mulierum excipere, cum eis utiliter et honeste conversari, eas visitare vel decenter amplecti*,” etc.? Do, please, look into them, and let me know in your next reply whether I shall proceed.

THE PASTORAL.—There are several other points which I should like to notice, but, with a word concerning your “pastoral,” I will conclude. Of course, you know that the Encyclical and Syllabus were addressed to *you* as well as to all other “patriarchs, primates, archbishops,” etc., and that *you are bound by every word of it*. But, in writing your pastoral, you probably remembered the instructions which Pius VII addressed to his nuntius in Vienna, in the year 1805, in which the following words occur: “We live, alas! in times of such great misfortune and such humiliation for the spouse of Christ, that the *Church is not only unable to make use of her most holy principles of deserved severity against the rebellious enemies of the faith, but SHE DARE NOT EVEN MENTION THEM WITHOUT DETRIMENT*.”

May I not beg you, in conclusion, if you are still desirous of having the controversy continued, that you will delegate your side to some one who recognizes the common principles of grammar, logic, and morals? With due respect, most reverend sir,

THOMAS VICKERS,
Minister of the First Congregational Society.

ARCHBISHOP PURCELL TO REV. MR. VICKERS.

[Published in the *Catholic Telegraph*, November 13, 1867.]

REV. SIR:—In your lucubration, published in the *Cincinnati Gazette*, of the 7th inst., you intimate a wish to have my side of this controversy delegated to some one who recognizes the common principles of grammar, logic, and morals. Permit me, therefore, to inquire how much a quarter you would ask for teaching one as dull as I am grammar? I shall not, however, hire you as a competent pedagogue to teach me logic or morals, for you know, dear Mr. Vickers, *nemo dat quod non habet*. You have set me the example of larding your letters with Latin, and you can not find it amiss that I follow it grammatically. And, furthermore, I give you full credit for the statement of a “false report” which, you say, “some of my enemies had been circulating since the appearance of my article in the *Telegraph*, of the 30th of October.” Of course you heard it, or you never would have said you had. There must be a basis of truth for a flourish of rhetoric. And you wrote your last on the 5th of November for the reasons given. These reasons were, doubtless, very satisfactory to your own refined mind and feelings. But you will excuse me for so much free thinking and speaking as to hint that on that memorable occasion of the so-called “gunpowder plot,” you would have taken a prominent part as Cecil’s spy and Tresham’s accomplice, if not Catesby’s murderer, if you did not hold the dark lantern for Guy Fawkes, or import the thirty barrels of powder from Holland, or cart them from Lambeth, or cover them with old iron and firewood in the cellar of the Parliament house, and been inspired, like King James, “by the Holy Ghost,” to call this mad enterprise of nine deluded fanatics a Popish plot. You see, my dear, amiable Mr. Vickers, I would rather think this of you than call you a scavenger that rakes up the kennels of history to fling dirt at the Catholics. It might be that some enemy, judging from the hot haste with which you fled from a discussion on free thought to the

easier declamation about persecution, would suggest that this was for you a more congenial occupation. But I would not believe them, would you? Whatever your motives were, I thank you sincerely, cordially for the character you give Martin Luther in your sermon in Hopkins' Hall, on the 4th of November. It was exceedingly kind on your part, if not a judicial blindness, to tell the truth so plainly about the "Father of the Reformation." I am delighted at the opportunity thus given to call the attention of my beloved Catholic flock and of all sincere non-Catholic inquirers for truth to this matrix and womb of your new religion, of whom you say in your eloquent effusion: "Honor and praise be unto his name to-day, and the love of men be his unto the latest generation." Here it is: "At one time he, Martin Luther, rails at reason as a harlot, who, wholly given over to vanity, takes the soul captive with her deadly wiles. At another he treats the Bible in a manner wholly arbitrary, rejects or retains the individual books only as they happen to coincide with, or contradict his own opinion; he calls one an epistle of straw; he says of another that it contains a number of most excellent bits of fun; and of a third that it has neither boots nor spurs, but rides in its socks, just as he himself did when he was in the monastery." After thus practically despoiling man of the only faculty by which he holds the scepter of this world, or communes with the next before receiving the gift of revelation, the Archreformer robs him of free will, which he makes and calls a slave—"slave will." The human will he makes a brute-beast—a horse—"if God rides it, it goes to God; if the devil, it goes to the devil." This makes man a mere machine. It deprives him of manhood. It takes from him all the responsibility of crime, all the merit of virtue. And Luther did not recoil from the consequences of his innovation. "Sin boldly," he exclaimed, "sin deeply; the more you sin the more you honor faith, the dearer child you are of God." And this, among others, was the advice he gave to his melancholy friend John Weller. "*Drink*," says the old debauchee to him, "drink and amuse yourself with Kate." Glory, honor, and praise be to the German Catholics of this day, and the love of man be theirs to the latest generations, who adhere to the religion of their fatherland, refusing to identify themselves with the spawn of such a reformation as he engendered. What think you, rev-

erend sir, of this portion of my answer? Do you see yourself in this "mirror?" Does it fairly reflect your features, your grammar, your logic and your morals? You say the old religion used the Church, the new one used the Bible, for a *crutch*. This admission plainly shows the "Reformation was a principle, a process, that not one of the great reformers had any real historical and critical knowledge of the Bible; therefore, 'reason and conscience' were taken captive by the Bible, and all the movements and relations of life were fettered to its letter." Think of this, young men, and old men, Christian and Evangelical associations of Cincinnati, and break your crutch, put this old mutilated Bible—mutilated by Martin Luther and Rev. Mr. Vickers—in the alembic of conscience and reason, and take for your mental pabulum the residuum.

What will be this residuum? If you are not expert enough chemists to discover it yourselves, ask Mr. Vickers and his aids to please take you into their laboratory. You will soon learn that Christ, whom you make the head of your religion, "is a theological fiction;" that the Holy Spirit is not any more than Christ, very God, but a theological fiction; that the devil is a theological fiction, but, for your lives, do not suggest to the professor that when the devil gets a grip of him—as he surely will, "except he do penance"—it will be no fiction. If you told him this, it might disturb the nice analysis. You will learn, of course, as a corollary, that hell, like Satan, is but an oriental metaphor; and that when the Gospel says Christ cast seven devils out of the sinful woman, he only cast seven oriental metaphors out of her; that when Jehovah forbids coveting, he is not to be obeyed, for he forbids free thought; and that, in Deuteronomy xvii: 10, 11, 12, where he commands a man not to follow the dictates of his conscience or reason, but simply to obey the judgment of the priest, and that, in penalty of disobedience and free thinking, "he shall die the death," he is more of a despot than any freeman in Ohio, New York, or Pennsylvania.

With this intelligence of the Bible, go, gentlemen of the Bible Society, and circulate these emasculated, mutilated, misinterpreted Scriptures no longer the word of God, but Mr. Vickers'; or if you will be honester still, tell your beneficiaries the Bible is but a crutch, and the sooner they break it in the name of conscience and reason the better.

And now, my dear Mr. Vickers, who make of the Bible what you make of the reformation, a "*principle*," a "*process*," from which you evolve all the startling impieties I have enumerated, "even to the denying of our only Sovereign and Lord, Jesus Christ," do you not see that you are of those "certain men," of whom St. Jude speaks, verse 4, "who were of old marked out for this judgment" (condemnation)? Is it not the rejection of all the vital truths of Christianity in which—as Catholic writers like Bossuet have so often predicted—free thinking on religious matters drives its votaries from one error to another, until they find no resting-place but in the abyss of atheism? If you see not this, you see not what the Bible, the best of books, the book by excellence, sets before you. If you see it not, I counsel thee, with that blessed book, "to buy eye-salve," (Rev. iii: 13) to cure *thy* foul ophthalmia.

Well, you quarrel with Emerson. It is a family jar. I leave you to settle it as best you may.

But Roger Bacon! Why, sir, when you laud him, and laud Luther, you forget that it was in the bosom of our benighted Church they acquired, the one all his science, the other all his learning. The one was a Franciscan, the other an Augustinian friar, priest. Bacon, over whom you shed such crocodile tears, was called by our Church, and by his brethren, "Doctor admirabilis," the admirable doctor, for his extraordinary knowledge of astronomy, chemistry, and mathematics. If his religious superior forbade him to lose his own precious time, and turn the heads of his brother monks by writing and talking of alchemy, the philosopher's stone, judicial astrology, divining wands, and the making of a brazen head that would answer the questions proposed to it, this restraint did no serious injury to Bacon or to science.

You make a wonderful fuss about Firmilian. Why, sir, can you have so soon forgotten what I said of him so recently—that if he had used such coarse language in addressing the Pope, he only illustrated the more clearly the free thinking and speaking allowed or exercised in the Catholic Church? And if I gave his memory the benefit of a serious doubt as to the authenticity of the letter, the very array of names you quote to prove it genuine goes only to show that many others regarded it as the spurious

production of an African Donatist. And now, with all my respect for the celebrated Tillemont, and the little respect I have for many things said by his eulogist, Dupin, allow me to tell you that even Tillemont occasionally—like the “bonus Homerus”—napped. It would lead me off the road to quote for this remark the learned Alban Butler. But if Firmilian said all that is imputed to him, and more, it was on the well-known occasion of the controversy about the validity of baptism conferred by heretics, in which St. Cyprian was mistaken, and the Pope was not. Then Firmilian should have spoken as an excited partisan, forgetting that his principal—that is, St. Cyprian—called “the chair of Peter the principal church, the origin of the sacerdotal unity, whither perfidy can not find access.” (*Ep. 59 ad Cornelium*, No. 10, p. 265.) As Butler says, “The warmth Cyprian betrayed in this controversy he much repented of, as appears by the book he afterward wrote on patience.” Let us hope that if Firmilian erred like Cyprian for a time, like Cyprian he repented. But be this as it may, his opinion has not a feather’s weight in the question of the Pope’s supremacy. You ask me questions about Augustine, Aquinas and yourself. Before answering—and I shall answer most categorically—allow me to congratulate you on getting into such good company. Firstly, then, St. Augustine, when reproached by the Donatists with the persecuting laws enforced against them, replied: “If any severity inconsistent with Christian lenity has, at any time, been exercised against you, it displeases all true Christians.” “No good man in the Catholic Church approves of the capital punishment of a heretic. (*Lib. Contra Ep. Parmen*, Ch. XIII: *Contra Cremon*. lib. III, Ch. 4, No. 55.

When the Circumcellions, by acts of violence and bloodshed, had provoked the severity of the magistrate, he remonstrated with the Proconsul in Africa, beseeching him through Jesus Christ not to punish them capitally: “We wish not their death but their correction.” *Ep. C. olim C. XXVII.*

Secondly, Aquinas: I have already quoted his declaration, which is the same as Augustine’s—that the Church’s province is mercy. If they both left the vindication of human laws to the secular tribunal it is no more than every honest man and citizen would do to-day if heretics made war upon society. You remem-

ber how near we were once to a conflict with the Mormons for threatened resistance to the laws of the land, and why the people of Nauvoo expelled them from their borders. Thirdly, I answer yourself by saying that you grossly wronged Augustine when you made him the author of persecution for heresy whom others have followed. With the Bible and the civil law they regarded as criminals the false prophets and the false teachers who brought in *sects of perdition*, denying the Lord who bought them." St. Peter 2 Ep., Ch. II. V. 1, and who sought to enforce their sectarianism and lawlessness by the sword. The third and fourth councils of Lateran were mixed assemblies of the spiritual and temporal powers. While the Church approves of the enactments passed "against offenders by whom every regard for decorum was removed, the marriage tie dissolved, and divine and human laws subverted;" vid: Ep. Sti. Leo. ad Turibium. Yet the Council (4th Sec.) expressly forbids clergymen to sign their names to any document connected with capital punishment. I need not here remind you that Catholics, in these United States have not been the authors, but the victims, of intolerance and oppression. The faggots, fire, and flames, which you read of, where they were not named in the text of Aquinas, were used unmercifully against us, as they had been against the unoffending Quakers, in Charlestown, Mass., Philadelphia and other places, even from the days of our colonial bondage to Great Britain. And the House of Refuge, where no priest is allowed to speak to scores of Catholic children, some of them immured for years, for trivial offenses, and the public schools, for whose erection and endowment we Catholics are taxed so pitilessly, should shame you and every bigoted auxiliary and ungenerous foe to silence and penance. You see, sir, that *our world "has not outgrown the practice."*

I shall not follow you, sir, where you seem so anxious to lead, into the discussion of immoralities, so falsely attributed to the writings of Catholic societies or theologians. The pretended monk Leahy, who edified the cities and some of the Protestant pulpits of the United States with such obscene caricatures, may serve you for a model and exemplar. You know he finished his career by committing murder, and a sentence for life to the Wisconsin Penitentiary—from which the wretch was reprieved, if we are informed aright, at the prayer of one of the worthiest of Cath-

olic prelates, Rt. Rev. Bishop Henni, of Milwaukee. After his release he begged permission to go through the country refuting his own calumnies, but we spurned him, knowing that they "who touch pitch will be defiled by it;" so do I scorn to follow you in his wake. You who rob the world of its God and Redeemer, you who nickname the Bible *a crutch*; what have you ever done for society or religion? Where are your hospitals, your orphan asylums, your refuges for penitents, for any of all the various forms of human misery? What wounds have you healed, what tears have you dried, what sorrows have you soothed, what death-bed have you sanctified, you who make Christ a "theological fiction," and the Bible "a crutch," to be cast away? The reason and the conscience which you vainly, not to say wickedly, seek to substitute for both, will sadly fail you, as they do humanity in the hour of peril and of sorest need. They have lured their followers, in all ages, into pits and ditches. Reason, which man's iniquity soon perverted, taught him to worship his passions for gods, and conscience was its accomplice.

Bruno, whom you should have called by his Italian name of Giordano Bruni, was, after he had doffed the dominian habit and apostatized, driven from Geneva by Calvin and Beza, with whom you must first settle the account of his persecution. He denied, like you, the most important truths of religion, those held by Jews and Christians, having been classed by him with the fables of Pagans and idolaters. "Reason and conscience" he made, like you, the only arbiters of vice and virtue—and this as he understood them. The extravagance of his imagination equaled that of his logic. From Wittemburg, where he turned Lutheran, he was also banished for his assaults on all who dared oppose his irreligious follies. He then returned to his native country, and continuing to dogmatise and abuse the Pope, as the "beast," he met the fate he merited, for the Pope was temporal as well as spiritual ruler, and bound by his duty to preserve the states of the Church from the fury of the fanatic. In this the Pope did nothing but what Pio Nono would have had a right to do had Garibaldi been captured by his little army in the late invasion of Rome. Had the infidel Buccaneer of both hemispheres succeeded, he would have, like an hyena, broken into the tombs of the holy Apostles and scattered their sacred ashes to the winds; he would have plundered churches and pro-

faned the Tabernacles of the Holy Eucharist, and filled the Eternal City with ruins. Under such circumstances, I say openly, and you may make whatever use you please of the admission, the death of the miscreant would have been a duty and a benefit.

I am, sir, in the true faith and love of Christ, whom you are every day blaspheming.

Yours,

† J. B. PURCELL,
Archbishop of Cincinnati.

REJOINDER BY REV. THOMAS VICKERS.

[Published in the *Cincinnati Gazette*, November 22, 1867.]

To the Editor of the Cincinnati Gazette:

If the honest and intelligent readers of the *Gazette* have attentively read the last letter which Archbishop Purcell has seen fit to address to me, there is little occasion to burden your columns with a reply. At any rate, a brief survey of some of the peculiarities of the controversy will suffice.

I may say, in passing, that inasmuch as the greater part of my last letter was taken up with the treatment of Popes, Councils, so-called Fathers and great dignitaries of the Romish Church, it would seem, to say the least, to be somewhat indecorous, and to betray a want of *self-respect*, when the Archbishop accuses me of "raking up the **KENNELS OF HISTORY.**" Still, I have no objection—*suum cuique!*

THE ARCHBISHOP'S METHOD OF DISCUSSION.—At the close of my letter of November 5th, I requested the Archbishop, if he wished to continue the controversy, to delegate his side to some one who recognized the common principles of grammar, logic and morals. It is now in place to develop more clearly why I did this, and why I was compelled to do it. There is not, I am sure, in the whole literature of the old scholastic wrangles, a parallel to the controversial method of the Archbishop. An instance or two will suffice to exhibit this method in all its archiepiscopal brilliancy.

In my sermon of October 14th I had referred to certain passages in the "Summa" of Thomas Aquinas, as showing that Aquinas justified the burning of heretics, and I had indicated the exact places where these passages were to be found. Thereupon Archbishop Purcell had the audacity to deny that any such passages occurred in the places indicated, meekly offering to exhibit his copy of the Summa to any one who might visit him, but

taking good care not to print the words of Aquinas. In reply I cited the exact words in the original, taking them from the exact places originally assigned. In my sermon I had not pretended to cite the precise words; I had spoken of the "burning" of heretics, because I knew that the horrible meaning of the pious ecclesiastical brocard, "*ecclesia non silit sanguinem* (the Church does not thirst after blood)" found its exposition in the "merciful" substitution of the torch for the sword. I knew how Huss, and Bruno, and Savonarola, and the myriad victims of the Inquisition had perished; I knew that the record of the "merciful disposition of the Church," of which the Archbishop speaks again and again, was written, not in blood, but in *flames*. Now, the precise words of Aquinas, as I afterward cited them literally, were, that heretics were to be *killed* ("*occidi*"), or, in another passage, *exterminated from the world* ("*a mundo exterminari*"), or, in still another passage, *not to be liberated from the sentence of death* ("*non tamen ut liberentur a sententia mortis*"). It would seem that these words were sufficiently explicit; although Aquinas did not specify the method by which heretics were to be exterminated, the method of the Church was *burning*. And these words were conclusive against the Archbishop, for he himself had adduced Aquinas as one of the illustrious many who attested the freedom of thought in the Catholic Church. Now, what did the Archbishop say or do after this? He did not dare directly to deny the genuineness of the passages I had quoted; but he dared to write a pretended editorial, from which he omitted his signature, and to *insinuate* that the words I had cited were not genuine, by mentioning them as words which I "pretended to quote."

He, furthermore, resorted to the subterfuge of claiming that the Church had nothing to do with the extermination of heretics, because she simply handed them over for punishment to the temporal power! To this it would have been a sufficient answer, that whenever this "handing over" took place the Church had complete control of the temporal power; but waiving this, I called the attention of the Archbishop to the case of Giordano Bruno, who was burned at Rome, where both the temporal and the ecclesiastical powers were in the hands of the Pope. And now mark the triumphant rejoinder of the Archbishop in his last letter. He admits that the Pope, who was "temporal as well as

spiritual ruler," burned Bruno; but he says that the name of the victim was Giordano Bruni, and not Bruno; that Bruno or Bruni "apostatized;" that he was "driven from Geneva by Calvin and Beza;" that he was "banished from Wittenberg (where he turned Lutheran) for his assaults on all who dared oppose his irreligious follies;" that he "returned to his native country, and continuing to *dogmatize and abuse the Pope*," he "*met the fate he merited*." But the Archbishop does not stop here. He says, with unexampled candor, that it would have been the "duty" of Pio Nono to treat Garibaldi, if he had caught him, in just the same manner.

I need make no comments on this brazen and blood-thirsty utterance. The public now knows the real sentiments of the Archbishop, and will judge him accordingly. But the Archbishop's zeal again betrays his limping scholarship.

The simple fact is that Bruno was not "driven from Geneva by Calvin and Beza;" that he never "became a Lutheran;" and that he never was "banished from Wittenberg;" therefore I have no need to "first settle the account of his persecution" with the Protestant reformers. From what trustworthy (?) Catholic historian did the Archbishop get his information this time?

FIRMILIAN AGAIN.—Another instance of Archbishop Purcell's polemical practice. I had occasion to allude to Firmilian's letter to Cyprian. In his article of October 30th, the Archbishop pompously announced that in citing this letter I "floundered in the mire again," and added, "if the gentleman (Mr. Vickers) reads the dissertation in 4° written by Marcellinus Molkenbuhr, and printed in Munster, Westphalia, in 1790, *he will find that the letter in question was falsely attributed to Firmilian*, and that it was, on the contrary, the production of an African Donatist of the fourth century." In reply, I showed that this man Molkenbuhr was an idiot, who had, among others, also written a treatise to prove that the books of the New Testament were originally composed in Latin, and not in Greek, and that the most eminent Catholic divines of our day, including Archbishop Kenrick, recognized the genuineness of Firmilian's letter. All this does not disconcert the Archbishop in the least; although he had a moment before *not simply doubted* the genuineness of the letter, but pronounced it spurious, and accused me of "floundering in the mire," because I did not know that it was

spurious, he has now the ecclesiastical candor to write: "If I gave his (Firmilian's) memory the benefit of a serious doubt as to the authenticity of the letter, the very array of names you quote to prove it genuine goes only to show that *many others regarded it as the spurious production of an African Donatist.*" What a brilliant specimen of archiepiscopal logic!

EMERSON AGAIN.—Another fine specimen of archiepiscopal dialectics. The Archbishop has the misfortune to quote Emerson to prove that the so-called "Dark Ages" were "ages of light," but when I show him that Emerson did not understand what he was talking about, he turns round and exclaims, with the most charming nonchalance: "Well, it is a family jar [between you and Mr. Emerson]. I leave you to settle it as best you may" (!)

QUESTION AND ANSWER.—Nothing, however, is so characteristic of the conduct of the Archbishop, during this controversy, as the manner in which he has asked and answered questions. There are, in general, two sorts of weapons on which he has wholly relied, and which he has used alternately, as convenience suited. On the one hand, he thought to annihilate me by throwing high-sounding names, the titles of ponderous folios, and old cathedrals at me; and on the other, he cunningly and (I might say) impudently sought to make me commit myself on points of Christian doctrine wholly irrelevant to the discussion, so as to damage me in the estimation of orthodox Protestants, and thus destroy the influence of any facts or arguments I might bring against him. Now, although I did not, for a moment, recognize *his right* to catechise me on matters of doctrine, I, nevertheless, answered his questions *simply and directly*; and, by allowing my sermon on the "Rise and Progress of Protestantism" to be printed, gratuitously gave him material for the greater part of his last coarse diatribe, which is mainly devoted to inflaming the prejudices of Protestants against me.

But what does the Archbishop do, when I ask him to answer questions *pertinent to the discussion*? He, with a single exception, already noticed, either pretends to answer them, "most categorically," but does not come within a thousand miles of them, or he proceeds as if they had never been asked. In my last letter, for instance, I asked him some very pointed questions which required a direct answer in the affirmative or negative. It will

be interesting to look at them again, and at the treatment they receive.

QUESTIONS.

1. "Did Augustine, knowing the laws against heresy, *call upon the civil power to enforce them against the Donatists*, or did he not?"

2. "Did Thomas Aquinas *justify the punishment of heresy by death*, or did he not?"

3. "Did I, or did I not, quote, in my last reply, the exact language of AQUINAS, as found, not only in Migne, but in all editions of this author? and if I did, by what canon of ecclesiastical morals do you say 'I pretended to quote' it?"

4. Is the following one of the forty-one heresies of Luther condemned by the bull of Leo X, bearing date of June 14th, 1520: "To BURN (*comburi*) heretics is contrary to the will of the Holy Spirit?"

5. Did Innocent X, in his bull against the heresies of Jansen (May 31, 1653), direct all *Archbishops, etc.*, to *utterly restrain and repress*, by means of pains and penalties, all adherents of Jansen, and to *call in the aid of the secular arm*, if necessary, to that end?

6. Did the Fourth Lateran Council decree that "the secular powers be *abolished*, and, if need be, *COMPELLED* to take an oath that, *to the utmost of their power* they will strive to *EXTERMINATE ALL HERETICS DENOUNCED BY THE CHURCH?*"

ANSWERS.

1. Two passages quoted from Augustine to show that he did not approve of punishing heretics with death, or with a "severity inconsistent with Christian lenity" (whatever that may mean). Not answered at all.

2. The repetition of a quotation, *dishonestly torn from its context*, as I have previously shown. No answer.

3. "You grossly wronged AUGUSTINE (?) when you made him the author of persecution for heresy." (*Ego de caseo loquor, tu de creta respondes.* And, by the way, what I said of Augustine was not that he was "the author of persecution for heresy," but that he was "the first man in the occident to elaborate a theory for compulsion in religious matters, for the persecution of heretics.")

4. No answer.

5. *Altum silentium!*

6. "The Fourth Council of Lateran was a mixed assembly of the spiritual and temporal powers" (!)

(Another dishonest subterfuge. The Archbishop knows that, under Innocent III, the secular princes were but the slaves of the Church; that Innocent, by whose authority the Council was assembled, and who controlled all its actions, claimed to be *temporal ruler of the whole earth*. *Romanus Pontifex non puri hominis, sed veri Dei vicem gerit in terris.*" Inn. Lib. i, ep. 335. *Dominus Petro non solum uni-*

*versam Ecclesiam, sed totum reliquit
saculum gubernandum.* Inn. Lib. ii,
ep. 209.

The Archbishop furthermore knows that the Council of Trent was also a "mixed assembly," and that its canons and decrees are none the less binding on him on that account.)

7. Finally, to cap the climax, I asked the Archbishop whether his recent visit to Rome had any thing to do with elevating a certain bloody inquisitor to *saintship* in the Roman Catholic Church?

7. *Altissimum silentium!*

HERESY AND PERSECUTION.—But the Archbishop accuses me of "fleeing (?) in hot haste from a discussion on free thought to the easier declamation about persecution." Was the Archbishop, like his "*bonus Homerus*," asleep when he wrote this? or, did he suppose that it made no difference whether he wrote sense or non-sense, so long as the name of an Archbishop was appended to it? Free thought and persecution! Is not this just what we have been talking about all the time? Did I not, in the very first address, assert that "wherever free thought attempted to show itself, the Church immediately crushed it out?" Was not this persecution with a vengeance? And was it not this very assertion at which the Archbishop took such great offense? "What need, then, of "fleeing"?

But if any one has "fled" it is the Archbishop himself. He has fled from the most notorious facts of history, and it is impossible to get him to face them. He has sought by every artifice to maintain the most untenable of all possible propositions—that the Romish Church allows liberty of conscience, and never persecutes for opinion's sake. I purpose examining one or two more witnesses on this point before leaving the matter. The first is Cardinal Bellarmin (1542–1621). What does he say? In the twenty-first chapter of the third book of his work, entitled "*De Laicis*," he teaches and proves at length "that heretics, condemned by the Church, may be punished with temporal punishment, and even with death" (*posse haereticos ab Ecclesia damnatos temporalibus poenis etiam morte multari*). In the following chapter, the twenty-second, he answers various objections, among others, the one that

the Church had never burnt heretics, and says that such an objection could only arise from ignorance or willful misstatement; “for that heretics were *often burned* by the Church, may be proved by adducing a few from many examples” (*nam quod haeretici sint saepe ab Ecclesia combusti, ostendi potest, si adducamus pauca exempla de multis*). Another objection is, that experience shows that terror is not useful. Bellarmin replies: “Experience proves the contrary; for the Donatists, Manichaeans, and Albigenses were routed and annihilated by arms” (*experientia est contrarium: nam Donatistae, Manichaei, et Albigenses armis profligati et extincti sunt.*) Rather explicit, is he not?

The next witness is Peter Dens (“reverendus ac eruditissimus dominus”). In his “*Theologia, ad usum seminariorum et sacrae theologiae alumnorum*,” printed at Mechlin, “superiorum permisso,” in the edition of 1845, vol. ii, pp. 332, 333, under the heading, “*de poenis criminis haeresis*,” he advocates the punishment of heretics *by death*, and quotes the very passage which the Archbishop says I “pretended to quote” from Aquinas! This book was first published in the latter half of the last century, but in the year 1808 the Romish clergy of Dublin unanimously agreed that it was “the best work, and the safest guide in theology, for the Irish clergy;” and it is still regarded as high authority.

The next witness is Pope Gregory XVI. In his encyclical letter, published in 1832, he calls *liberty of conscience* “an absurdity, a delirium,” and the *freedom of the press* a thing “most foul, and never to be enough execrated and detested.”

The next is the famous Cardinal Pacca, the Pope’s Prime Minister. In the same year (1832) he wrote: “If in certain circumstances *prudence compels us to tolerate them*—[i. e., the liberty of worship and the liberty of the press]—as one tolerates a less evil to avoid a greater, *such doctrines can not ever be presented by a Catholic as good, or as a desirable thing.*” Furthermore, one of the greatest Catholic theologians of the present day, (Perrone, I, 265,) says: “Religious toleration is *impious and absurd*,” and he goes to great trouble to prove it so.

But the animus of the Romish Church is best shown by what she, at this moment (according to the *Pontificalia Romana, de Consecratione Episcoporum*, Mechliniæ, 1855, vol. i, p. 84, seq.)

requires of every bishop in the ceremony of his consecration. Among other questions, the bishop elect is asked: "Dost thou curse, also, every heresy raising itself against this Holy Catholic Church?" He answers: "I do curse it." This is ratified by the oath of consecration. Having sworn to defend, against every one, the Roman papacy and the *royalties* of St. Peter, and to observe, and cause to be observed by others, the rules of the sacred fathers, the apostolic decrees, ordinances or disposals, reservations, provisions, and commands," he adds: "*Heretics, schismatics, and rebels against our Lord (the Pope) or his successors, I will, to the utmost of my power, PERSECUTE AND ASSAIL.*" (*Hæreticos, schismaticos, et rebelles eidem domino nostro vel successoribus praedictis PRO POSSE PERSEQUAR ET OPPUGNABO.*)

Now, what, in the face of all the facts I have cited, does it amount to when the Archbishop raves about Circumcellions, false prophets, false teachers, persecuted Quakers, colonial bondage to Great Britain, house of refuge, apostate monks, etc.? "*Quid enim est tam furiosum quam verborum sonitus inanis, nullâ subiectâ sententiâ?*"

THE MONK LEAHY.—Before concluding, it may be well to notice one thing more. The name of one of the apostate monks, one Leahy, is flung at me by the Archbishop in his last letter; it is the only new name, I believe, which he has vouchsafed, this time, to bring into the controversy. This man Leahy, the Archbishop says, committed murder. I trust that I am not to be held answerable for the crimes of all the apostate monks, for I am not one of them. Of Leahy, especially, I know nothing, probably because I was in Germany when his crime was committed. But had the Archbishop forgotten, when he cited this apostate monk, what he had said a moment before, in the same letter, about other monks? Had he forgotten, that he had apostrophized me in the words: "Why, sir, when you laud him (Roger Bacon) and laud Luther, you forget that it was in the bosom of our benighted Church they acquired, the one all his science, the other all his learning? The one was a Franciscan, the other an Augustinian friar, priest." Now, if the Archbishop thus insists that the Church deserves all the credit of Bacon's science and Luther's learning, *must he not, pari ratione, vindicate to his Church all the credit for Leahy's murder?*

But enough, and more than enough. In conclusion I will only glance at

WHAT THE CONTROVERSY HAS SETTLED.—Yes, there are some things which this controversy has already definitely settled. Not only a recognition of the common principles of grammar, logic, and morals, is necessary to the participants in such a controversy as this, but also a thorough acquaintance with the subject, in all its branches and bearings, and, last, but not least, *the ability to keep one's temper*. Now, I do not hesitate to say, that no fair-minded, intelligent person, who has followed the course of the controversy, can help seeing that Archbishop Purcell has been grievously at fault in *all* these respects. He has hitherto had at least the *reputation* of scholarship, nay, I understand, he has been regarded as almost infallible in this direction; he has, hitherto, had the reputation of being mild and humane in feeling, polished and courteous in manner; *these were illusions which he has done his best to dispel*. I trust he is satisfied with the result. Of one thing I am sure—his “warfare is accomplished;” he will have no more controversies—at least, not of this sort; for no one will have sufficient respect for his opinion, or sufficient confidence in his honesty of purpose, to run the risk of being a mark for his coarse and brutal invective.

As for me, I can only say, that neither the foaming anathemas of Archbishop Purcell, nor the letters threatening personal violence, which some members of his “beloved Catholic flock” have troubled themselves to write me, will prevent me from denouncing bigotry, intolerance, and mendacity, whenever and wherever it seems to be my duty.

THOMAS VICKERS,
Minister of the First Congregational Society.

REPLY OF ARCHBISHOP PURCELL.

"Their God is a Fiction, their Bible a Crutch."

[Published in the *Catholic Telegraph*, December 4th, 1867.]

REV. MR. VICKERS, in the Cincinnati *Gazette* of November 22d, plays Punchinello in the Italian puppet show. When his antagonist had left him floored on the stage, Punchinello, finding himself alone, jumps up with a swagger and cries out "Victory."

In his conceited self-glorification, he forgets all the ignorance, inconsistency, and false statements he had made in his encounter with me, and winds up with a statement of what the controversy has settled.

I shall follow his example, and as the Cincinnati *Gazette* did not publish my last two letters, I shall disturb his false security by giving those who seek the truth an opportunity, through the columns of the *Catholic Telegraph*, to "hear the other side," or apply the rule, as a Latin scholar might prefer, of "*audi alteram partem.*"*

1st. Mr. Vickers, in his speech at the laying of the corner-stone of the German Lutheran Church of St. John in this city, professed to have been chosen to express the sympathy of the American population with the occasion. This, we assert, was, to begin with, a false statement. By whom was he chosen? At what convention? Did the Episcopalians, the Presbyterians, the Baptists, the Methodists, the Catholics—no inconsiderable portion of the American population of Cincinnati—choose him? What vouchers, what credentials but his own unreliable word did he exhibit? What delegates then on hand to indorse his statement? "*Silentium.*"

2d. He spat upon the corner-stone, and insulted all the denominations I have named by saying, brutally, to use one of his own expressions, "That the Church, whether Roman Catholic or Protestant, holds free thought and free investigation as heretical as

* See page 93. T. V.

ever; that she is forsaken of all thinkers; she is the object of mockery and contempt, and has become a prey to the rats and mice of history." This, it must be acknowledged, is modest and consistent on the part of the chosen representative of the American population of Cincinnati, and quite complimentary to the chosen of all denominations.

3d. His ignorance. In his sermon in Hopkins' Hall, reported in the city papers of October 14th, he says: "The new dogma of the Immaculate Conception makes Jesus the cause of his own grandmother's having brought his mother into the world without due process of nature." I ask the reader not to overlook his attempt to escape from the humiliation to which this betrayal of his inexcusable ignorance justly subjected the pastor of Hopkins' Hall First Congregational Society.

4th. He illustrated his appreciation of every man's right to "free thought" by launching the anathema of despotism, or nick-naming and reviling as despots all who voted at the last elections, that is to say hundreds of thousands, contrary to his dictation. This audacity shows that it is only owing to the circumstances of a change of time and place that Mr. Vickers is not a Torguemada.

5th. The gentleman denies that free thought was ever tolerated in the Catholic Church. And when I asked him when and where there appeared on this earth better, or deeper thinkers or writers than the fathers of the early ages, Tertullian, Cyprian, Augustine, Lactantius, etc.; or their successors, Aquinas, Venerable Bede, and hundreds of others, whom it were tedious to mention, in the long lapse of ages which he calls dark, he quarrels with Emerson, of his own school of irreligion, and, of course, with the Protestant Carlyle, for eulogising the activity of the human mind and the light and the science, and the materials of mental advancement and knowledge accumulated at that period, saying that "Emerson did not know what he was talking about." But when the glorious works of the fathers and doctors of the Church rise up as monuments to vindicate the fact that they thought freely, investigated thoroughly, spoke and wrote fearlessly, he eludes the force of this argument by saying that they advocated punishment of heresy. To this objection we made many answers; first, it does not disprove the fact of their having

thought freely if they thought wrong; secondly, they had the teaching and example of the God of the Old Testament, whom Mr. Vickers probably has not yet disowned, for their opposition to false religion; thirdly, they had learned from the New Testament that heresy was classed by the inspired writers with the most grievous crimes; fourthly, they were aware of all that true believers had to suffer from Pagans, Circumcellions, Donatists, Arians, Albigenses, Moors; and in later years, the Hussites, the Peasants, Ziska, and the "endless army of warriors for the light and truth of God," who, as Mr. Vickers acknowledges, "requited with bloody vengeance what their brothers had suffered." Fifthly, if the Church had to define what constituted heresy, that Christians may avoid it, it was the civil authorities, as guardians of public security, that inflicted the penalties incurred by outrages on society. As proof of this, we refer him to the able letters of the Count de Maistre, which we have no time to do more than name. Sixthly, the Protestant Churches of England and Scotland on either side of the Atlantic, in later centuries and years, have sins enough to answer for on this charge. Finally, Mr. Vickers, and all who think with him, having had, like us, Catholic ancestors, are bound as much as we are to apologize for their conduct, if apology it needs. We are no advocates of coercion. God and the Church allow men to think. Man, if he think not, is man no more. But God and the Church forbid man to think evil. Here is the distinction which Mr. Vickers has not the sagacity to see nor the candor to acknowledge. God in the seventeenth chapter of Deuteronomy, in the Decalogue, and in the New Testament, forbids him to prefer his own judgment to that of the authority which He has commissioned to teach him, forbids him to covet, and if he do, He reserves the right to punish him. So the Church can not, any more than God, prevent man from thinking; but she warns him that the "Searcher of hearts" knows when he willfully thinks evil, as Cain did, and for this shall "sin be at the door."

6th. I reiterate, there is no power, human or divine that forces a man to believe a religion, or any thing else, against his own honest and enlightened convictions; and, at the same time, I maintain with the Pope it is a damnable error to teach that Paganism or idolatry is true, that Mormonism or Mohammedanism is true, that Christ is a fiction, hell a fiction, or the Bible a crutch,

even when man's perverted reason leads him to such ridiculous and false conclusions.

7th. I hold that it is an error to maintain that the Church *ought* to be separated from the State, and the State from the Church, for these should act in harmony like soul and body, and God declares that kings should be the nursing fathers and queens the nurses of his Church or people. (Is. xlix: 23.) But, in truth, the Church needeth no such nursing. It succeeded during the first three centuries, not only without the aid of kings, but in spite of their hostility; it survived the ten bloody persecutions of the "Beast" of Paganism with its ten horns; it suffered cruelty from the Arian kings—from the Henrys, the Barbarossas; it has suffered awfully in the suppression of its religious orders, the confiscation of its property, the incarceration and death of its ministers in Spain, in Portugal, in England, in Italy, in South American provinces, in Mexico, in France. It is even now suffering in every one of those countries, showing what the union of Church and State—not as the State *ought* to be, but as it is—does for her. And when it pretended to act in concert with her, its friendship was often worse to her than its enmity, it made her responsible for its misdeeds, it stifled her in its embrace. I, therefore, want no such union. I deprecate it.

8th. I propose to circulate the whole Bible, the true Bible, the Holy Scriptures; to place a copy of these in every Catholic home. But not a mutilated Bible—not a Bible from which have been torn the books of Judith, Esther, Tobias, Baruch, Ecclesiasticus, Wisdom, three chapters of Daniel, and the Maccabees—not a mistranslated perverted Bible, such as the Pope has never condemned in language too severe.

And yet it is a singular inconsistency in Mr. Vickers to say a word about the Bible when he says with Luther, the Epistle of St. James, which Protestants, as well as Catholics, retain, is an "Epistle of Straw," that another book of the sacred canon contains "bits of fun;" and all of which, straw or no straw, fun or no fun, Mr. Vickers calls a crutch, to be cast away in the name of that reason which Luther called a "harlot." Henceforth we leave him in the hands of the orthodox ministers of Cincinnati and the Young Men's Christian and Biblical Societies. Let them look to it.

9th. The Jesuits. They need no defense of mine. They have

filled the world with their scholarship, their science, their missionary labors, their saintly men—like St. Francis Xavier. Postulants, before they enter their houses, know that walking in his footsteps they can not go astray; that the order was and is approved by the Church; that the doors and windows are open for them to leave it when they please; and that during the long years they are required to remain novices or scholastics, they have to study the constitutions; and, finally, vow obedience only when they have been taught and convinced that superiors can not oblige them contrary to the known will of God.

10th. The gentleman, as well as certain newspapers, *i. e.*, the *Nation*, pretends to place me in opposition to the Encyclical and syllabus, and threatens me with Pontifical displeasure. This is another instance of his lack of good faith. He knows that I said in my pastoral of the judgment of his holiness in the encyclical and syllabus, "We receive it implicitly, we bow to it reverently, we embrace it cordially, we hail it gratefully. To us it is as the voice of God on Sinai, on the Jordan, on Thebor." And we took further the superfluous pains to show that every error condemned in the syllabus was, as the Pope declared it to be, "pernicious."

11th. The *hiatus* in the letter of Mr. Vickers, Cincinnati *Gazette*, 22d of November, written and published when I was attending to official duties in St. Mary's, Auglaize county, in Middletown, Dayton, Urbana, can be filled satisfactorily to every candid mind with answers contained in my letter published in the *Catholic Telegraph*, of the 13th of November, concerning Firmilian, Augustine, Aquinas. There is no necessity of following the gentleman in his endless repetitions. But that he may understand how far I am from reticence or concealment, I answer as categorically, as pertinently, as closely to the question as human language can answer, that Augustine, Aquinas, Popes, and Cardinals did teach that the secular power was bound to repress heresy; for it was in their days, as well as since and before, connected with disturbance of the public peace, with outrages of society, with gross violation of decency and morals. Is this what he calls *altissimum silentium*? or can he deny that I answered this question, illustrating it with the case of the Mormons more than once before?

12th. I answer that I believe the saints canonized by the immortal and saintly Pio Nono in 1867, deserve the honor, whatever brutal names Mr. Vickers may choose to call them.

13th. Instead of having any thing to retract, I must add to what I have said of Giordano Bruni, on the faith of a most reliable historian, De Faller, in his biographie universelle. He had, after his apostasy, in consequence of his quarrel with Calvin and Beza, to fly from Geneva, and Paris, and Wittenburgh. In this last city he turned Lutheran, and finding even this Protestant city too hot for him, on account of his turbulent spirit and his open denial of all the most important revealed truths held by Jews and Christians, he traveled through different places in Germany. He went to Rome, of course, to circulate the books which, under the patronage of the delectable Virgin Queen Elizabeth and Sir Philip Sidney, he had published in London, on the *expulsion of the triumphant beast*, and there met the fate he deserved.

14th. And this caps the climax of Mr. Vickers' ignorance, inconsistency, and lack of logic. He argues that if I claim for the Church the credit of Bacon's science and Luther's learning, "I must," *pari ratione*, "for a like reason, also give her credit for Leahy's murder." Now, reasoning like this would make Christ as responsible for the treason and suicide of Judas, as he was deserving of the homage of men and angels for the teachings of the inspired Evangelists and the Apostles. Such is Mr. Vickers' ratiocination.

15th. I have thus, on my side, and in my own better right, shown "what this controversy has settled." And *I am* perfectly satisfied with the result. I have received "no threatening letters," but oral and written felicitations from both Protestants and Catholics. By means of it, minds previously impervious to truth, have had their eyes opened to the light. They have seen how the man who taunted me with opposition to the circulation of the Bible, has himself learned from it that "Christ is a fiction," and the "Bible a crutch," that he stalks every Sunday with bold impiety into Hopkins' Hall to teach *these truths* to a Cincinnati audience; and that all the Catholics and Protestants of this city, who search the Scriptures and trust to Christ for salvation, indulge illusory expectations of happiness, follow false lights, and stand but on broken reeds. Now, I have placed, disregarding personal insult,

his startling impieties in their native deformity before the public, so that none may be deceived by him but those that choose to be deceived. And having thus marked him with the “*foenum in Cornu*,” I say not only to Catholics, Protestants, and Christians, but also to Israelites, “*Hunc tu caveto.*”

16th. Calvin not only burned Servetus, but wrote a book to justify the act and to prove that it was lawful so to punish heretics. Aretius, in his book *De Supplicio*, contends that Gentilis was justly put to death by the Calvinistic magistrates of Berne. And Beza undertakes to prove the same thesis more at length in his book “*De Hereticis a Magistrata Punicendis.*” These reformers thought, with Bellarmine and others, that if men were free thinkers they had to keep their free thinking to themselves and not disturb the peace of society by broaching new doctrines or false religions.

17th. The word “*persequar*,” in what used to be the Bishop’s oath, meant only to *pursue with argument*, in which sense the word is frequently used. But it is now twenty years since the Fathers of the Sixth Provincial Council of Baltimore objected to the use of the old formula which admits of an odious sense, and the new formula is this :

“Ego N. electus Ecclesiæ N. ab hac hora in antea obediens ero beato Petro Apostolo, sanctæque Romanæ Ecclesiæ, et Beatissimo Patri N. Papæ N. suisque successoribus canonice intrantibus. Patpatum Romanum adjutor eis ero ad retinendum et defendendum, salvo meo ordine. Jura, honores, privilegia et auctoritatem sanctæ Romanæ Ecclesiæ, Papæ, et successorum prædictorum, conservare, defendere, promovere curabo.”

† J. B. PURCELL,
Archbishop of Cincinnati.

NOTE TO PAGE 87.—Archbishop Purcell says in his last reply to Mr. Vickers, which we published yesterday: “The *Gazette* did not publish my last two letters,” and, therefore, he thinks that our readers have not heard the other side. The Archbishop is mistaken. We have published all his articles. We desire our readers to see them, and we think they are interested in them. In this we are aware that our custom is not Catholic; for not one of the articles of Mr. Vickers has been published in the *Catholic Telegraph*, which has been the organ of all the Archbishop’s part of the discussion. “*Audi alteram partem*” is good for the Archbishop to quote.—*Cincinnati Gazette*, Dec. 6, 1867

FINAL REJOINDER OF REV. THOMAS VICKERS.

[Published in the Cincinnati *Gazette*, December —, 1867.]

To the Editor of the Cincinnati Gazette:

IF there were any need of excuse for the postponement of my reply to the last archiepiscopal eruption, which appeared in your columns on December 5th, it would doubtless be sufficient to say, that all my spare time has been consumed in preparing the whole controversy for publication in a more permanent form. I trust that by this act I shall make some slight atonement to the Archbishop for all the mental perturbation of which he has been the victim and I the unhappy cause. Now that he has, “on his side, and *in his own better right* (!), shown what this controversy has settled,”—now that he has publicly, solemnly, and with marked emphasis, declared that he is “perfectly satisfied with the result,”—now that he boasts of having received “oral and written felicitations, from both Protestants and Catholics,” in view of this result,—now that he is happy in the conviction that, by means of this controversy, “minds previously impervious to truth, have had their eyes opened to the light,”—now that he triumphs in the proud consciousness of having placed my “startling impieties (!) in their native deformity before the public:” it will certainly be a source of peculiar satisfaction and delight to him to learn that I have taken such pains to carry the controversy beyond the limits of mere ephemeral and local interest, to spread abroad the fame of his splendid moral and intellectual heroism, and thus, so far as in me lies, to erect to him *monumentum aere perennius*—a monument more enduring than even *his* brass! At any rate, whatever else may be his feeling, he will certainly perceive that I honor and apply the rule, “*audiatur et altera pars.*”

THE ARCHBISHOP FOLLOWS AN EXAMPLE.—With these preliminary remarks, we will now proceed to notice the salient points of the above-named production. The equanimity of the Archbishop evidently received a somewhat severe shock when he read

my opinion as to what the controversy had settled, for he immediately begins to rave about "Punchinello" (I suppose he means *Pulcinella*), "self-glorification," etc., and says that I "forgot all the ignorance, inconsistency, and false statements I had made in my encounter with him," and says, also, in the same breath, "*I shall follow his example*"!! Probably all who read this controversy will agree that, whatever example the Archbishop may have followed in these several directions, he has shown himself an apt scholar. I shall not, however, bandy words with him on these points; those who are qualified to judge will soon be able to form a well-considered judgment for themselves, without his or my further assistance. In glancing over this whole controversy, which I have before me as I write, I find that I have but one statement to retract. One formal misstatement I did make, and I here formally retract it, viz., that the *Catholic Telegraph* bore the name of Archbishop Purcell as its principal editor; I say *formal* misstatement, because the Archbishop has not only never denied that he controls its columns, but he has shown very conclusively that he does. With this single exception, I have made no statements but such as I have abundantly substantiated.

AN ARCHIEPISCOPAL MARE'S NEST.—At the laying of the corner-stone of St. John's, I said I had been "chosen to express the sympathy of the American population of our city with the occasion." A little more attention to the ordinary rules of grammar, which I have already several times recommended, would have taught the Archbishop the propriety of reserving such *expectorations* as are contained in the first and second paragraphs of his last reply for a more private occasion. Did I say that I had been chosen *by* the American population of our city, either in convention or out of it? Did I not say expressly in my sermon of October 13th, that I had been chosen by the St. John's Society? What a prodigious waste of rhetoric about Episcopalians, Presbyterians, Baptists, Methodists, and Catholics, whose "credentials" I neither asked nor needed.

"ENDLESS REPETITIONS."—In the Archbishop's eleventh paragraph, where it is exceedingly inconvenient for him to follow me, he says "there is no necessity of following the gentleman in his endless repetitions;" but he is never weary of repeating such puerilities as are contained in the third and fourth paragraphs,

concerning the Immaculate Conception and the "freemen of Ohio." Of course, every one knows that his last article was written mainly for home consumption; that is, for the special benefit of his "beloved Catholic flock;" but one would think that even they would, by this time, see through the hollowness of such petty artifices. I neither misrepresented the new dogma, nor was I ignorant of its proper content and import. How could I be, with the papal bull—"Ineffabilis"—before me? Nor did I "dictate" to any man how he should vote at the last election, for I said nothing about it until it was all over.

FREE THINKING AND EVIL THINKING.—I have no heart to discuss at length the utterly dishonest and mendacious character of the sixth and seventh paragraphs; it will be apparent to every one who has read the discussion with attention. I will simply call attention to one or two points, concerning which the Archbishop has made some really startling announcements. In the first place, we are indebted to him for a definition of "free thought." He says, with unwearying (although somewhat wearisome) repetition, that "thought is essentially free;" "God made it free, and no power can chain it;" "neither God nor the Church can enslave it;" "man, if he think not, is man no more," etc., etc. I suppose all this ecclesiastical rhetoric, translated into plain, historical, matter-of-fact language, means simply that Huss and Bruno enjoyed, while the flames were crackling around them, the inestimable and inalienable privilege of unlimited freedom of thought! Certainly, this astounding discovery of the Archbishop's must have cost him many sleepless nights and great expenditure of "midnight oil."

But, on the other hand, although "men could think and speak as they pleased," "when they thought and spoke what was wrong, the Church had a right to tell them so"—"God and the Church forbid man to think evil." To "think evil" means here, in plain and unequivocal language, to think contrary to the will of the Catholic Church, which claims to be the infallible exponent of the will of God. How variable the will of this "immutable" church is may be seen from an admission made by the "Dublin Review"—a magazine so ultramontane in its Catholicism that it openly proclaims the infallibility of the pope. In an article on the Encyclical and Syllabus, in the April number, 1865, may be found the following words: "How was the doctrine of Our Lady's Immaculate

Conception circumstanced during that eventful December of 1854? On the 7th of that month, no Catholic was *permitted* to stigmatize its denial as *unsound*; on the 8th, all Catholics were *required* to regard such denial as *heretical*." Therefore we see that the standard of *right thinking* is liable to constant change; that, in fact, what is right thinking and what wrong thinking, what is good thinking and what evil thinking, depends wholly upon the *whim* of this mutable "immutable" Church. On the 7th of December, 1854, one could declare the Virgin Mary not to have been immaculately conceived without even incurring reproof; on the day following, whoever made such a declaration was "in danger of hell fire"—a heretic and reprobate. The right "to tell men so" when they "think evil" is a euphemism which the Archbishop himself has explained to mean *the right to burn men alive*—a right which, as he expressly says, was not only properly exercised against Bruno by Pope Clement VIII, in the year 1600, but might also be properly exercised against Garibaldi by Pius IX, in the year 1867; and yet the Archbishop has the effrontery to say again and again that he is "no advocate of coercion."

Archbishop Purcell's theory of free thought may be summed up in these words: No one—not God and not the Church—could prevent a man from thinking and asserting the dogma of the Immaculate Conception to be, like a good many other dogmas of the Romish Church, an absurdity, or, in the classic language of Gregory XVI, "*insane nonsense*;" but, if he did think and say so, the "holy" Church might burn him for it without any detriment to his freedom of thought! Of course, the Archbishop would be very careful not to undertake the burning process in Cincinnati (even in Garibaldi's case); the punishment here, *and at present*, would be an impotent anathema hurled from the Cathedral on the corner of Plum and Eighth, coupled, perhaps, with a foaming denunciation in the *Catholic Telegraph*.

CATHOLIC ANCESTORS.—Another remarkable point which the Archbishop repeatedly makes is the following: "Mr. Vickers, and all who think with him, having had, like us, Catholic ancestors, are bound as much as we are to apologize for their conduct, if apology it needs." I most respectfully decline the honor. Dirty Peter Reverendus ac Eruditissimus Dens and the still dirtier Holy Father, Alexander VI, were no ancestors of mine, and I by

no means feel called upon to apologize for them. On the contrary, I hate and detest all such, ancestors or no ancestors.

And, furthermore, when, in the 16th paragraph of his reply, Archbishop Purcell attempts to nullify the effect of my quotations from Bellarmin, Dens, Gregory XVI, and Cardinal Pacca, by showing that Calvin, Aretius, and Beza also asserted that it was lawful to punish heretics, I wish to remind him of two things: first, I have never undertaken to defend the Protestant Church against the charge of persecution for opinion's sake, as he has done in the case of the Catholic Church; secondly, Calvin, Aretius, and Beza did not, like Gregory XVI, and Cardinal Pacca, live in the nineteenth century, nor were their treatises on the punishment of heresy adopted, within the present century, by any body of Protestant ministers as "the best works and the safest guides in theology," as was the "*Theologia*" of Dens by the Catholic clergy of Dublin, in the year 1808. In general, I may remark concerning all the Archbishop's tirades against the persecuting spirit of Protestantism, that they would sound better and have more weight if they came from another source.

Loripedem rectus derideat, *Æthiopem albus.*
Quis tulerit Gracchos de seditione querentes?
Quis coelum terris non misceat, et mare coelo,
Si fur displiceat Verri, homicida Miloni?
Clodius accuset moechos, Catilina Cethegum?

THE TRUE RELIGION.—In the 6th paragraph there is a somewhat remarkable instance of that "reticence," which the Archbishop says is so foreign to him. He says: "I maintain with the Pope it is a damnable error to teach that Paganism or idolatry is true, that Mormonism or Mohammedanism is true," etc., etc. Is it not also a *damnable error* to teach that Episcopalianism, Presbyterianism, Methodism, in fact any other *ism* but Catholicism, is true? Was the Archbishop thinking of the "oral and written felicitations" when he omitted these from his list?

CHURCH AND STATE.—The readers of this controversy have already had so many brilliant archiepiscopal combinations of grammar, logic, and morals, that they will hardly be surprised at any thing new in this direction, however startling. Perhaps, however, they will be interested to see, in syllogistic form, the sub-

stance of what the Archbishop has said on the union of Church and State. Here it is:

1. "It is an error to maintain that the Church *ought* to be separated from the State, and the State from the Church." (§ 7, p. 90.)

Archbishop Purcell says: "I do not want a union of Church and State—I deprecate such a union." (§ 3, p. 32.)

Therefore, Archbishop Purcell, according to his own showing, maintains an error.

2. "It is an error to maintain that the Church *ought* to be separated from the State, and the State from the Church," *i. e.* Church and State *ought* to be united.

Archbishop Purcell says: "I do not want a union of Church and State—I deprecate such a union."

Therefore, *Archbishop Purcell, according to his own showing, does not want, deprecates, what ought to be.*

Now, either the Archbishop is satisfied with these conclusions, or the bald declaration (published in the *Telegraph*, of October 16th) that he did not want a union of Church and State, but deprecated such a union, was a subterfuge, intended to convey a wrong impression, and thus to deceive his readers.

THE BIBLE.—The ravings of Archbishop Purcell, in his last and previous replies, concerning my views of the Bible, are utterly unworthy of notice; either from intentional wickedness or from utter incapacity to understand them, he so distorts and disfigures them, that no sane man would recognize them again. I will, however, here say for his special information, that should he desire to preach from my pulpit some Sunday, he will find on the desk "the whole Bible," and not the "emasculated (!), mutilated" Scriptures, about which he makes such a pother, and he will be at liberty to interpret or misinterpret it as he chooses, provided he does not compel those who listen to him to accept his exegesis. Furthermore, when the Archbishop *proceeds to place, and really places*, "a copy of the whole Bible in every Catholic home," and does not merely boast of what he "*proposed*" or "*proposes*" to do, there will be no more occasion for complaints, such as I have personally heard, during the progress of this discussion, from members of *his* "beloved Catholic flock"—that they are not allowed to read the Bible. Let the Archbishop look to it—he is abundantly able—

and not wait for some Protestant Bible Society to do it for him.

THE JESUITS ONCE MORE.—I have already had such frequent occasion to point out the equivocations and subterfuges of the Archbishop that the work has become disgusting to me. Still, there are a few more cases to be noticed, and one of these concerns the Jesuits. At one time he asserts that the Jesuits “take no unconditional vows,” that “the doors and windows are open, and they may leave” whenever they please; now he finds it convenient to let us infer (what we already knew) that it is only the “postulants,” or novices and scholastics, who are allowed to leave; but when, after studying the constitutions, where they learn that they are to have no will of their own, but to become as a stick (*baculus*), a corpse (*cadaver*), in the hands of the Superior—when, after this, they take the solemn vow of obedience, there is no escape, except as the criminal escapes from the penitentiary. And what does the Archbishop say when I ask him, before praising too highly the morality of the Jesuits, to look into three Jesuit manuals of morals which I name to him? He says he will not follow me, where I seem so anxious to lead, “into the discussion of immoralities so falsely attributed to the writings of Catholic societies or theologians!” Now the three works I named, and from which I quoted the beginnings of three sentences in the original Latin, not daring to translate their disgusting obscenity, were not only *all written by men eminent in the Society of Jesus*, but were *all issued with the express approbation of the “holy” Church*, and were *all intended for the use of young students as guides to the duties of the future pastoral office, and particularly to the duties of the confessional!*

THE ARCHBISHOP AND THE ENCYCLICAL.—It is very evident that the Archbishop is in some trepidation as to his position toward the Encyclical and Syllabus. The contradiction is so glaring that all his attempts to gloss it over only make the matter worse, as I have shown in regard to the union of Church and State. He took very good care to make no reply to the letter of Mr. Paul Mohr, in which his relation to the “Apostolic See” was discussed with such merciless perspicuity. Of course, as I have already said, I can only congratulate Archbishop Purcell if he honestly differs from documents so utterly

subversive of the welfare of the individual and of society, as I take the Encyclical and Syllabus to be, but I abhor and detest the foul hypocrisy which, bitterly hating the whole foundation on which modern society and modern science rest, seeks, by cunning temporization, and artful tergiversation, to gain a firm foothold there where an open and straightforward course would subject it to universal scorn and contempt.

“THE HIATUS.”—When Archbishop Purcell said that “the *hiatus*” in my letter of November 22d, could be filled “satisfactorily to every candid mind” with answers contained in his letter of November 13th, he probably did it in the hope that the public had already forgotten what he did say; at any rate, he himself either no longer had any distinct remembrance of the contents of said letter, or he uttered a deliberate falsehood. I refer “candid minds” to the letters in question (pp. 70, 78). And even now, when the Archbishop pretends to answer “as categorically, as pertinently, as closely to the question as human language can answer,” in order “that I may understand how far he is from reticence or concealment,” does he answer the questions I asked him? *Not one of them!* But he *forges* a question I never did ask him—gives an answer to the same which is full of historical perversion, and thus his readers are led astray again.

“SAINT” PETER DE ARBUES.—Although I asked an entirely different question, which the Archbishop did not see fit to answer—namely, whether *he personally* had any thing to do with the canonization of a certain bloody inquisitor—he now volunteers the information that he “believes the saints canonized by the immortal and saintly Pio Nono, in 1867, deserve the honor!” Now, I have the decree of canonization before me, and the name of Don Pedro Arbues de Epila is the second on the list of new saints. Perhaps the character of this very man, coupled with the endorsement which he receives at the hands of Archbishop Purcell, will give us some clue to the quality of the Archbishop’s own moral judgment.

It is well known that the pretext, on which the Inquisition in Spain began its diabolical work, was that, among many of the Spanish Jews, who, in the year 1391, had been *compelled* by the Church to abandon their ancestral faith, there was still a secret

attachment to the religion of their fathers. This was, of course, horrible and not to be endured. After having been introduced into the other Spanish provinces, the Inquisition was, finally, in the year 1480, introduced into the province of Arragon, and here it was that Arbues distinguished himself as one of the most pitiless of the inquisitors. Moreover, the Inquisition appeared at that time in its most hateful and immoral form, namely, as a financial resource, for the royal exchequer was to be enriched by the fortunes of all who were declared guilty. Neither the names of the accusers, nor the accusations themselves, were communicated to the accused; confessions were pressed out of them by the most excruciating tortures, and thousands were burned alive. The persecution extended even to the posterity of the condemned; that is to say, persons who had long been dead were condemned for heresy, and their children were, in consequence, deprived of their property and declared infamous. The people were driven to desperation; an attack was made on Arbues, the chief sinner, who received a deadly wound and died shortly afterward. The authority for these facts is not an enemy of the Church, but the Grand Inquisitor Paramo, whose work: *De origine et progressu officii sanctae inquisitionis* (Madrid, 1598), was the first history of the Inquisition based upon the archives.

Now, Archbishop Purcell is continually declaiming against me because I rake the "kennels of history," as he calls it, to prove that the Catholic Church not only does not tolerate freedom of thought, but persecutes it wherever she finds it, according to the nature and extent of her control over the secular power. He first gives us to understand that persecution is wholly foreign to the Church, and then says that, even if she ever did persecute, Protestants are just as much bound to apologize for it as he; that, in other words, we are equally answerable for the crimes of a common ancestry. Does Archbishop Purcell, in this individual instance, mean to say that Protestants (and perhaps Jews also) ought to rejoice in the canonization of Don Pedro Arbues, and say that he "deserves the honor?" Is this the archiepiscopal form of "apology" for the want of enlightenment in former ages? I am afraid simple-minded people will be inclined to lay aside all euphemisms, and say that when, "after mature deliberation" (*matura deliberatione praehibita*), after having "often implored the divine assistance"

(*Divina ope saepius implorata*), and “with the advice of the Venerable Brethren of the Holy Roman Church, Cardinals, Patriarchs, Archbishops, and Bishops, assembled in Rome” (*de Venerabilium Fratrum Nostrum Sanctae Romanae Ecclesiae Cardinalium, Patriarcharum, Archiepiscoporum et Episcoporum in Urbe existentium consilio*), Pius IX, who claims to represent the universal Catholic Church, proclaims the bloody villain Arbues to be a saint, this is a more authoritative and more significant manifestation of the real animus of that Church than any utterance in favor of the liberty of conscience made by a mere subordinate prelate, even if such utterance were meant in good faith; but when Archbishop Purcell, after all his vaunting declamation, comes forward and boldly asserts that Arbues is worthy of saintship, they will say he simply eats his own words, and again admits (as already in the case of Bruno and Garibaldi) that every thing he has said in opposition to my original thesis is false.

BRUNO alias BRUNI.—The last word of the Archbishop concerning Bruno confirms a suspicion which his first utterance in regard to him awakened in my mind. It is now perfectly evident that, when Bruno’s name was first introduced into the controversy, the Archbishop rushed to the first best encyclopediad for information. This is the explanation of the childish and ridiculous stories about Bruno’s quarreling with Calvin and Beza, and being obliged to fly from Geneva, his turning Lutheran, and his banishment from Wittenberg, etc. This is also the reason why De Faller must be elevated, by archiepiscopal authority, to the rank of an historian, and, indeed, of a “most reliable” one; doubtless the *Biographie Universelle* will henceforth be regarded in the “archdiocese” of Cincinnati, if nowhere else, as final authority in matters of history. This is also the explanation of that new specimen of the Archbishop’s erudition, that Bruno’s “Italian name” was Bruni. Concerning this latter point, I would simply say in passing, that if the Archbishop is desirous of consulting the *only* existing Italian edition of Bruno’s works, he will find the same in my library, and the title is as follows: “*Opere di Giordano Bruno.*”

AN ARCHIEPISCOPAL ANTI-CLIMAX.—In the 14th paragraph the Archbishop is again jubilant over something which he considers “caps the climax of Mr. Vickers’ ignorance, inconsistency, and lack of logic,” and is so blind as not to see that the passage he

cites from my reply of November 22, was intended as a *persiflage* of *his* ratiocination. I trust the Archbishop, who took the liberty of playing upon my name, will not take it amiss if I designate the same as the *argumentum ad porcellum*, and ask him to make a note of it for future use. The plain grammatical and logical import of what I said was this: that it would be, historically and psychologically, just as allowable to vindicate to the Catholic Church all the credit for Leahy's murder as to vindicate to her all the credit for Bacon's science and Luther's learning. To mention but a single fact: Who made it possible for Luther to translate the books of the Old Testament into his mother tongue? did the Catholic Church? History tells us that the "holy" Church, instead of teaching her monks Hebrew, was, at that very time, inveighing against Reuchlin, as in league with the devil, because he sought to revive the study of the Hebrew language and literature. Luther learnt his Hebrew mainly from a Jew! Does the Archbishop now comprehend the import of what I said? If he does not, I will give him the benefit of a still further example and tell him, that any reasoning which, in accordance with the laws of history and psychology, would make "Christ" "deserving of the homage of men and angels for the teachings of the inspired Evangelists and Apostles," would also "make him responsible for the treason and suicide of Judas," providing the terms "deserving of homage" and "responsible" are taken to be equivalents. While again recommending to him the study of some elementary treatise on grammar and logic, let me also suggest the propriety of his taking some lessons in style, from Horace or somebody else, before he again speaks of "marking" a person "with the *foenum in cornu*." However, I can not but thank him for the compliment he pays me, in the quotation of these words, blundering and unintentional though it is, and meant to be exactly the reverse. "*Foenum habet in cornu; longe fuge.*" That is to say, "I have found him to be a dangerous opponent; it is better to keep a long way out of his reach." "*Hunc tu, ROMANE, caveto!*" is the genuine text of Horace, which the Archbishop took care to "emasculate."

THE BISHOP'S OATH.—The concluding paragraph of the Archbishop's reply contains two specimens of polemical unfairness (to use an expression altogether too mild to suit the case), which completely eclipse all his previous prevarications. In the first

place, he asserts, with startling audacity, that the verb *persequi* “in what used to be the Bishop’s oath, meant only to *pursue with argument*, in which sense the word is frequently used.” I am sorry to be obliged again to propose an unpleasant alternative to the Archbishop: either he uttered a conscious untruth, or he did not know what he was talking about. Every man who knows any thing at all about the Latin language, knows that the verb *persequi*, *unmodified*, as it occurs in the formula which I cited, *never means, and never can mean “to pursue with argument,”* and I defy the Archbishop to produce any Latin author by whom it is so used.

“But,” secondly the Archbishop says, “it is now twenty years since the Fathers of the Sixth Provincial Council of Baltimore objected to the use of the old formula *which admits of an odious sense.*” So, it does really “admit of” an odious sense? And the “Fathers of the Sixth Provincial Council” *objected* to it? And so it seems, after all, according to the Archbishop’s own showing, that *down to the year 1846* every bishop (even in this country) swore on his bended knees, and with his hands resting on the Gospel (which teaches us to love our enemies, and to do good to them that hate us),—*swore a solemn oath to persecute and assail all heretics to the extent of his power!!* In the first place *the word has no such odious meaning*, and in the second place *we objected to it because it has!* O, immaculate logician!

But, still further, what did the Archbishop mean by the phrases: “what used to be the Bishop’s oath,” and “new formula”? There must be something wrong in his chronology, as well as in the various other departments I have mentioned. His so-called “new formula” appears in the proceedings of the Sixth Provincial Council of Baltimore, held in 1846, and my *old formula*, “what used to be the Bishop’s oath,” appears in the *Pontificalia Romana, issued by the Church itself*, and printed in Mechlin in 1855!! So the *old formula* is actually *newer by nine years* than the “new” one! Or, does the one, holy, *immutable* Catholic Church require one thing on the continent of Europe, and another and different thing in the United States?

We are not left without explanation. And this time I have no alternative to offer. This time the Archbishop is manifestly and palpably dishonest. He says, the Sixth Baltimore Council

objected to the “old formula,” and then pretends to give the oath now required, introducing it with the words: “*and the new formula is this*” (see p. 93). Now, inasmuch as I find the name of “*JOANNES BAPTISTA, Episcopus Cincinnatensis*,” among those who subscribed to the decrees of the Council in question, and as the so-called “new” formula is the one now used in this country in the consecration of bishops, he must know precisely what that formula is; and yet what does he do? He says, “here is the new formula,” and *he intentionally conceals more than three-fourths of it!* He conceals, especially, the passage which proves conclusively that there is no essential difference between the “new” and the “old.” I shall take the liberty of communicating the whole with a translation. What is omitted by the Archbishop is included in brackets, and the passage in small capitals is the one just alluded to. It is found in the reports of the Baltimore Councils, entitled: *Concilia Provincialis, Baltimori habita ab anno 1829 usque ad annum 1849*, 2d ed. Balt. 1851, pp. 258, 259, and is as follows :

Ego, N., electus ecclesiae N., ab hac hora in antea obediens ero beato Petro Apostolo, sanctaeque Romanae Ecclesiae, et Beatissimo Patri N., Papae N., suisque successoribus canonice intrantibus. Papatum Romanum adjutor eis ero ad retinendum et defendendum, salvo meo ordine. Jura, honores, privilegia et auctoritatem sanctae Romanae Ecclesiae, Papae, et successorum praedictorum, conservare, defendere, promovere curabo.
 [REGULAS SANCTORUM PATRUM, DECRETA, ORDINACIONES, SEU DISPOSITIONES ET MANDATA APOSTOLICA. TOTIS VIRIBUS OBSERVABO, ET FACIAM AB ALIIS OBSERVARI. Vocabus ad synodum, veniam, nisi praepeditus fuero canonica praepeditio. Apostolorum limina singulis decenniis personaliter per me ipsum visitabo; et Beatissimo Patri Nostro, N., ac successoribus praefatis rationem de toto meo pastorali officio, ac de rebus omnibus ad meae Ecclesiae statum, ad cleri et populi disciplinam, animarum denique, quae meae fidei traditae sunt, salutem quovis modo pertinentibus; et vicissim mandata Apostolica humiliter recipiam, et quam diligenter exequar. Quod si legitimo impedimento detentus fuero, praefata omnia adimplebo per certum Nuntium ad hoc

I, N., bishop-elect of the Church of N., will, from this time forward, be obedient to the blessed Apostle Peter, and to the holy Roman Church, and to the Most Holy Father N., Pope N., and to his successors, canonically instituted. I will assist them in upholding and defending the Roman Papacy, saving my own order. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the Pope, and his aforesaid successors. [THE RULES OF THE HOLY FATHERS, THE DECREES, ORDINANCES OR DISPOSALS, AND APOSTOLIC MANDATES, I WILL OBSERVE WITH MY WHOLE STRENGTH, AND CAUSE THEM TO BE OBSERVED BY OTHERS. Called to the synod, I will come, unless prevented by a canonical hindrance. The threshold of the apostles I will visit, in my own person, every ten years, and to Our Most Holy Father, N., or aforesaid successors, I will render an account of my whole pastoral office, and of all things pertaining to the state of my Church, the discipline of the clergy and people, and, finally, of whatever pertains in any way to the salvation of the souls intrusted to me; and, on the other

speciale mandatum habentem, dioecesanum sacerdotem, vel per aliquem alium presbyterum saecularem, vel regularem, spectatae probitatis et religionis, de supradictis omnibus plene instructum.

Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo, nec de novo infundabo, vel aliquo modo alienabo, etiam cum Consensu Capituli Ecclesiae meae, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, poenas in quadam super hoc edita constitutione contentas, eo ipso incurrere volo.

Consecrator in gremio suo librum Evangeliorum ambabus manibus apertum tenuis, inferiore parte libri Electo versa, ab eo praestationem hujusmodi juramenti recipit, Electo adhuc coram eo genuflexo dicente :

Sic me Deus adjuvet, et haec sancta Dei Evangelia.

Et ipsum textum Evangeliorum ambabus manibus tangente, tum, non prius, dicit Consecrator :

Deo gratias.]

hand, I will humbly receive the Apostolic mandates, and most diligently execute them. But, if I should be hindered by a legitimate impediment, I will fulfill every thing aforementioned by a sure messenger, having a special mandate to this end,—by a diocesan priest, or by some other secular or regular priest of known probity and piety, fully instructed in the above-mentioned matters.

The possessions which belong to my table I will not sell, nor give away, nor hypothecate, nor will I re-convey (enfeoff) them, nor in any manner alienate them, even with the consent of the Chapter of my Church, without consulting the Roman Pontiff. And, if I shall alienate any of them, I will willingly incur the punishment therefor which is laid down in the published constitution.

The Consecrator, holding with both hands the book of the Gospels open in his lap, the bottom of the book turned toward the bishop-elect, receives from him the declaration of the oath in this form, the bishop-elect, hitherto kneeling before him, saying :

So help me God, and this, God's holy Gospel.

And when the bishop-elect touches the text itself of the Gospels with both hands, then, and not before, the Consecrator says :

Thanks be to God.]

It is now perfectly plain to every body that the oath of consecration used in the United States binds every bishop to all the decrees and ordinances concerning the persecution of heretics which have ever been issued by the *immutable* Catholic Church, through Popes or Councils, just as much as if they were all severally mentioned in the formula; and that the omission in this country of the offensive words does not change the matter a particle.

And now I have done. So far as I can now see, nothing, which the Most Reverend Archbishop Purcell can possibly say in reply, will induce me to continue a controversy with a man, whom I have shown to be wanting in all the qualities and acquirements necessary to entitle what he says to a moment's consideration.

THOMAS VICKERS,

Minister of the First Congregational Society.

LETTER OF PAUL MOHR TO ARCHBISHOP PURCELL.

[Published in the *Cincinnati Gazette*, November 15, 1867.]

To the Most Rev. J. B. Purcell, Archbishop of Cincinnati:

Most REVEREND SIR:—In the year 1864 the Catholic Bishop, Martin, of Paderborn, issued a pastoral letter which contained this declaration: “By divine authority I am also the lawful Shepherd of the Protestants in this diocese.” Under this claim, whose validity does not, I suppose, depend upon degrees of latitude and longitude, and which has its application, therefore, in Cincinnati as well as in Paderborn, I find myself within your spiritual jurisdiction. Accordingly, I have read, with profound interest, the exposition of Catholic doctrine in your recent letters to the Rev. Thomas Vickers. And I have been greatly edified, not only by the spirit of candor, courtesy, Christian charity and archiepiscopal suavity, which pervades your admonitions of that erring member of your diocese, but especially by your emphatic vindication of the liberty of conscience within the Catholic Church. In your letter of October 16th, 1867, (published in the *Cincinnati Commercial and Gazette*, of October 17th) you say: “I do not believe that the Church has any right to employ force to coerce conscience.” In another part of the same letter you say: “I do not want a union of the Church and State. I deprecate such a union.” And in a late article of the *Catholic Telegraph* Mr. Vickers is reminded that the Catholics in Maryland were the first to proclaim liberty of conscience in this country. The opinions which you thus express, and the proclamation of the Maryland Catholics, to which you refer, are peculiarly meritorious and praiseworthy, because history teaches that usually minorities are fanatically intolerant, and addicted to the practice of cruelly persecuting the majorities.

While I thus rejoice in your noble utterances in defense of the liberty of conscience, I am not a little embarrassed when I come to compare these utterances with those of Pope Pius IX, in his encyclical letter of December 8, 1864. If I am correctly informed, the Catholic Church, in contradistinction to the numerous Protestant Churches and sects, claims the great and preëminent merit of consistency and uniformity, both in her teachings and in

her practice, irrespective of time, place, or circumstance. She does not teach one thing in Rome and another in Cincinnati; one thing in the fifteenth and another in the nineteenth century; one thing in Europe, another in America. And she does not practice or attempt to practice one thing *when she has*, and another *when she has not* control of the temporal power. Moreover, the Pope, as I understand it, is the head of the Catholic Church, and his spiritual authority is paramount to that of an Archbishop. Now, I have before me the original text of the encyclical letter of Pope Pius IX, printed at Innsbruck, by the publisher for the Catholic University there, Wagner, and certified to be an exact copy of the Roman edition. In that letter the Pope enumerates the errors relating to the Church and her rights. As such an error (the 24th) he brands the proposition (I quote literally: "*Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam*")—"that the Church has not the power to use force, nor any direct or indirect temporal power." In another place he similarly brands as an error (the 55th) the assertion that "*ecclesia a statu statusque ab ecclesia sejungendus est*"—"that the Church is to be separated from the State, and the State from the Church." With equal emphasis the Pope signalizes as an error (the 15th) the doctrine that "*liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit*"—"that it is free to every man to embrace and profess that religion, which he may believe true, guided by the light of reason." It is to be observed that the encyclical letter from which I quote, is not addressed to the prelates of Europe alone, but (I again quote literally from the original) "*venerabilibus fratribus patriarchis, primatibus, archiepiscopis, et episcopis universis, gratiam et communionem apostoliceæ sedis habentibus*"—"to all the venerable brothers, patriarchs, primates, archbishops, and bishops having the grace and communion of the apostolic See." It is, therefore, in terms addressed to you, most reverend sir.

Now, most reverend sir, I am a plain man, but I think that I understand both Latin and English well enough not to be mistaken as to the meaning either of the encyclical declarations of the Pope, or of your declarations. And it seems to me, that what you say is the exact reverse of what the Pope says. Who tells the truth—the one, immutable, universal Catholic truth? Do you, or does the Holy Father? If I am subject to your spiritual jurisdiction, I am certainly subject also to that of the Roman Pontiff, for the greater part, I believe, includes the less. It is important, then, to know, how I am to harmonize and reconcile these two conflicting declarations, both of which claim to be authoritative. In view of this importance, most reverend sir, I humbly request you to answer the following simple questions:

1st. Are the passages which I have cited from the Pope's encyclical letter authentic?

2d. Have I correctly apprehended and rendered their meaning?

3d. Is that meaning consistent or inconsistent with your own declarations upon the same subject?

I am aware that you have published a pastoral upon the encyclical letter. I have read that pastoral. But it is manifest that in writing it you either had not the encyclical before you, or that you took it for granted that your readers had not that encyclical before them. At first I was a little tempted to embrace the latter supposition, for the inordinate verbosity and incoherence of your pastoral seemed to show that you were not quite well when you wrote it, but painfully afflicted with a malady which old Dr. Martial calls *verminatio aurium*, and thus too intent upon scratching the sore place to write plainly and to the point. But I abandoned that supposition the moment I came to recollect that you are a venerable old man, a high prelate of the only true Church, a keeper of the consciences of men, a confessor of priests and laymen; that, hence, you must be presumed to speak the truth, and the whole truth, plainly and unequivocally at all times, and in all places, and to abominate all mendacity, subterfuge, and intentional mystification. Surely there could be no object more loathsome and despicable than a hoary Church dignitary, clothed with all the natural and ecclesiastical emblems of venerability, caught in the act of telling or insinuating a lie, or of paltering to the understandings of those who depend upon him for the exposition of the truth.

I take it for granted, then, most reverend sir, that you wrote your pastoral without having the encyclical before you, and suggest that you recur to the text before you undertake to answer my questions.

There is another question, most reverend sir, which I beg leave to ask you. Rev. Thomas Vickers, in his reply of October 26, 1867, quoted from the "Summa" of Thomas Aquinas (whom you had before cited as one of the great lights of the Church, illustrating the freedom of thought within the Church at all times) the following passage, among other passages of similar import:

Unde, si falsarii pecuniae, vel alii malefactores statim per seculares principes juste morti traduntur, multo magis haeretici statim ex quo de heresi convincuntur, possunt non solum excommunicari, sed et juste occidi. (Hence, if counterfeiters of money or other malefactors are justly put straightway to death by the secular authorities, much more may heretics, the instant they are convicted of heresy, not only be excommunicated, but justly killed.)

Now, in the rejoinder to Mr. Vickers, contained in the *Catholic Telegraph*, of the 30th of October, 1867, (edited by a clergyman, who is your brother, and writes under your eye and with

your sanction, I presume) this is mentioned as a text, "which Mr. Vickers *pretends to quote*." What these words "pretends to quote" would mean, if used in a common political squabble, where equivocation and indirection are not infrequently the rule, I will not undertake to say. But when a gentleman in holy orders uses such an expression, every body understands, of course, that he charges his antagonist with quoting words which are not to be found in the text from which the quotation is pretended to be made. Now, I have examined Migne's edition of the "Summa" of Thomas Aquinas, and I *find the words there exactly as Mr. Vickers quotes them*. The alternative, therefore, is, either that a Catholic priest or bishop deliberately preferred the charge of forgery against Mr. Vickers, when he knew the charge to be false—an alternative too horrible to be thought of—or that Migne's celebrated edition of the Fathers of the Church is itself a forgery, and unworthy of credit. I beg leave to ask you, therefore, most reverend sir, is Migne's edition of Thomas Aquinas spurious? I hear that this edition has found its way into the libraries of many of your clergymen, and is publicly offered for sale at the Catholic book-store of the Brothers Benziger, on Vine Street, in Cincinnati.

Another question, most reverend sir, if you will indulge me. In your last rejoinder, just referred to, (I say *your* rejoinder, for in it you speak of "our pastoral," though the article professes to be an editorial, and does not bear your signature,) you thank God that the world has outgrown the policy and practice of interfering with the consciences of men, and complain of Mr. Vickers because he has drawn the veil from the history of days long past. That means, of course, that in our day practices, such as those alluded to by Mr. Vickers, are unheard of, at least, in the Catholic Church. Now, most reverend sir, I regret to say that there is a current story of a Jewish boy who was forcibly taken from his parents and thus coerced into Catholicism. Mortara, I think, is the name of the boy. There is a story, that to this day no Protestant is permitted to meet his fellow-believers in any inclosure within the city of Rome for purposes of worship; and, furthermore, that the real occasion of your recent visit to Rome, to which you make repeated and pathetic allusion, was the canonization of some new saints, most prominent of whom was an old Spanish inquisitor, Don Pedro Arbues de Epila, who, toward the close of the fifteenth century, caused thousands of heretics to be burned in the Province of Arragon, in Spain, and in consequence was killed by the exasperated populace.*

Am I to understand that these reports, all of which relate to

* See Augsburg *Gazette*, May 11, 1867.

events in the second half of the nineteenth century, are base fictions? What is the truth in the Mortara case? Can I and a number of my fellow-Protestants meet for public worship in Rome, in a building hired or bought for that purpose, if we molest no one in so doing? Who was Don Pedro Arbues de Epila?

In conclusion, permit me to congratulate you, most reverend sir, upon the holy indignation evinced in your last article in the *Catholic Telegraph*, in view of the embers of burned witches. I infer that in your judgment the practice of burning witches was not inaugurated by the Catholic Church; that Gregory IX, who, in the fifteenth century, issued the infamous bull against witchcraft, and Innocent VI, who, in the same century, in 1484, issued another bull still more infamous, were arch-heretics; and that the "*Malleus Maleficarum*," which was published at Cologne, in 1489, was also the production of one of the pestilent heresiarchs who abounded at that time.

PAUL MOHR.

BANTAM, CLERMONT COUNTY, O., November 9, 1867.

Appendix.

THE ENCYCLICAL LETTER
OF
POPE PIUS IX,
AND THE
SYLLABUS OF MODERN ERRORS,
DATED DEC. 8, 1864,
WITH A
PARALLEL TRANSLATION.

LITTERÆ ENCYCLICÆ.

VENERABILIBUS FRATRIBUS, PATRIARCHIS, PRIMATIBUS, ARCHIEPIS-
COPIS ET EPISCOPIS UNIVERSIS GRATIAM ET COMMU-
NIONEM APOSTOLICAE SEDIS HABENTIBUS.

PIUS PP. IX.

VENERABILES FRATRES,
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

QUANTA cura ac pastorali vigilantia Romani Pontifices Praedecessores Nostri, exsequentes demandatum sibi ab ipso Christo Domino in persona Beatisimi Petri Apostolorum Principis officium munusque pascendi agnos et oves, nunquam intermisserint universum Dominicum gregem sedulo enutrire veribus fidei, ac salutari doctrina imbuerere, eumque ab venenatis pascuis arcere, omnibus quidem ac Vobis praesertim compertum exploratumque est, Venerabiles Fratres. Et sane iidem Decessores Nostri augustae catholicae religionis, veritatis ac justitiae assertores et vindices, de animarum salute maxime solliciti nihil potius unquam habuere, quam sapientissimis suis Litteris, et Constitutionibus retegere et damnare omnes haereses et errores, qui Divinae Fidei nostrae, catholicae Ecclesiae doctrinae, morum honestati, ac semperiternae hominum saluti adversi, graves frequenter excitarunt tempestates, et christianam civilemque rem publicam miserandum in modum funestarunt. Quocirea iidem Decessores Nostri Apostolica fortitudine continenter obstiterunt nefariis iniuriorum hominum molitionibus, qui despumantes tamquam fluctus feri maris confusione suas, ac libertatem promittentes, cum servi sint corruptionis, fallaciebus suis opinionibus, et perniciosissimis scriptis catholicae religionis civilisque societatis fundamenta convellere, omnemque virtutem ac justitiam de medio tollere, omniumque animos mentesque depravare, et incautos imperitamque praesertim juventutem a recta morum disciplina avertere, eamque miserabiliter corrumpere, in erroris laqueos inducere, ac tandem ab Ecclesiae catholicae sinu avellere conati sunt.

Jam vero, uti Vobis, Venerabiles Fratres, apprime notum est, Nos vix dum arcano divinae providentiae consilio nullis certe Nostris meritis ad hanc Petri Cathedram evecti fuimus, cum videremus summo animi Nostri dolore horribilem sane procellam tot pravis opinionibus excitatam, et gravissima, ac nunquam satis lugenda damna, quae in christianum populum ex tot erroribus redundant, pro Apostolici Nostri Ministerii officio illustria Praedecessorum Nostrorum vestigia sectantes Nostram extulimus vocem, ac pluribus in vulgus editis encycelicis Epistolis et Allocutionibus in Consistorio habitis, aliasque

ENCYCLICAL LETTER.

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCH-BISHOPS, AND BISHOPS HAVING THE FAVOR AND COM-MUNION OF THE HOLY SEE.

POPE PIUS IX.

VENERABLE BRETHREN,
GREETING AND APOSTOLIC BENEDICTION.

WITH how great care and pastoral vigilance the Roman Pontiffs, Our Predecessors, fulfilling the duty and office committed to them by the Lord Christ Himself in the person of the most Blessed Peter, Prince of the Apostles, of feeding the lambs and the sheep, have never ceased to nourish the Lord's whole flock with the words of faith and with salutary doctrine, and to guard it from poisonous pastures,—is thoroughly known to all, and especially to You, Venerable Brethren. And truly the same, Our Predecessors, the maintainers and defenders of the august catholic religion, of truth, and of justice, being most anxious for the salvation of souls, never had anything more at heart than by their most wise Letters and Constitutions to unmask and condemn all those heresies and errors which, being adverse to our Divine Faith, to the doctrine of the catholic Church, to purity of morals, and to the eternal salvation of men, have frequently excited violent tempests, and have miserably afflicted both the christian and civil commonwealth. For which cause the same, Our Predecessors, have, with Apostolic fortitude, constantly resisted the nefarious undertakings of wicked men, who, like the waves of the raging sea foaming out their own confusion, and promising liberty, while they were the slaves of corruption, have striven by their fallacious opinions and most pernicious writings to subvert the foundations of the catholic religion and of civil society, to remove from among men all virtue and justice, to deprave the minds and hearts of all, to turn away from true moral training unwary persons, and especially inexperienced youth, miserably to corrupt it, to lead it into the snares of error, and finally to tear it from the bosom of the catholic Church.

We, too, had scarcely (by the hidden counsel of Divine Providence, certainly for no merit of our own) been elevated to this Chair of Peter, when seeing with the greatest grief of our soul the truly awful storm aroused by so many evil opinions, and the most grievous calamities, never sufficiently to be deplored, which sweep over the christian people from so many errors, we, as is well known to You, Venerable Brethren—according to the duty of our Apostolic Ministry, and following in the illustrious footsteps of Our Predecessors—immediately raised Our voice, and in many published Encyclical Let-

Apostolicis Litteris praecipuos tristissimae nostrae aetatis errores damnavimus, eximiāque vestram episcopalem vigilantiam excitavimus, et universos catholicae Ecclesiae Nobis carissimos filios etiam atque etiam monuimus et exhortati sumus, ut tam dirae contagia pestis omnino horrerent et devitarent. Ac praesertim Nostra prima Encyclica Epistola die 9 novembris anno 1846 Vobis scripta, binisque Allocutionibus, quarum altera die 9 decembris anno 1854, altera vero 9 junii anno 1862 in Consistorio a Nobis habita fuit, monstrosa opinionum portenta damnavimus, quae hac potissimum aetate cum maximo animarum damno, et civilis ipsius societatis detimento dominantur, quaeque non solum catholicae Ecclesiae, ejusque salutari doctrinae ac venerandis iuribus, verum etiam sempiternae naturali legi a Deo in omnium cordibus insculptae, rectaeque rationi maxime adversantur, et ex quibus alii prope omnes originem habent errores.

Etsi autem haud omiserimus potissimos hujusmodi errores saepe proscribere et reprobare, tamen catholicae Ecclesiae causa, animarumque salus Nobis divinitus commissa, atque ipsius humanae societatis bonum omnino postulant, ut iterum pastoralem vestram sollicitudinem excitemus ad alias pravas profundandas opiniones, quae ex eisdem erroribus, veluti ex fontibus erumpunt. Quae falsae ac perversae opiniones eo magis detestandae sunt, quod eo potissimum spectant, ut impediatur et amoveatur salutaris illa vis, quam catholica Ecclesia ex divini sui Auctoris institutione et mandato, libere exercere debet usque ad consummationem saeculi non minus erga singulos homines, quam erga nationes, populos summosque eorum Principes, utque de medio tollatur mutua illa inter Sacerdotium et Imperium consiliorum societas et concordia, quae rei cum sacrae tum civili fausta semper extitit ac salutaris.¹ Etenim probe noscitis, Venerabiles Fratres, hoc tempore non paucos reperiri, qui civili consortio impium absurdumque *naturalismi*, uti vocant, principium applicantes audent docere, "optimam societatis publicae rationem, civilemque progressum omnino requirere, ut humanae societas constituantur et gubernetur, nullo habito ad religionem respectu, ac si ea non existeret, vel saltem nullo facto veram inter falsasque religiones discrimine." Atque contra sacrarum Litterarum, Ecclesiae, sanctorumque Patrum doctrinam, asserere non dubitant, "optimam esse conditionem societatis, in qua Imperio non agnoscitur officium coercendi sanctis poenis violatores catholicae religionis, nisi quatenus pax publica postulet." Ex qua omnino falsa socialis regiminis idea haud timent erroneam illam fovere opinionem catholicae Ecclesiae, animarumque saluti maxime exitiale a rec. mem. Gregorio XVI Praedecessore Nostro *deliramentum* appellatam,² nimirum "libertatem conscientiae, et cultuum esse proprium cujuscumque hominis jus, quod lege proclamari et asseri debet in omni recte constituta societate, et jus civibus inesse ad omnimodam libertatem nulla vel ecclesiastica, vel civili auctoritate coarctandam, quo suos conceptus quoscumque sive voce, sive typis, sive alia ratione palam publiceque manifestare, ac declarare valeant." Dum vero id temere affirmant, haud cogitant et considerant, quod *libertatem perditionis*³ praedicant, et quod "si humanis persuasionibus semper disceptare sit liberum, nunquam deesse poterunt, qui veritati audeant resultare et de humanae sapientiae loquacitate confidere, cum hanc nocentissimam vanitatem quantum debeat fides et sapientia christiana vitare, ex ipsa Domini Nostri Jesu Christi institutione cognoscat."⁴

Et quoniam ubi a civili societate fuit amota religio, ac repudiata divinae revelationis doctrina et auctoritas, vel ipsa germana justitiae humanique juris notio tenebris obscuratur et amittitur, atque in verae justitiae legitimique juris

¹ Gregor XVI. Epist. encycl. *Mirari*, 15. aug. 1832.

² S. Aug. Epist. 105, al. 166.

² Eadem Encycl. *Mirari*.

⁴ S. Leo Epist. 164, al. 133, §. 2, edit. Ball.

ters, in Allocutions delivered in Consistory, and in other Apostolical Letters, condemned the principal errors of our most unhappy age, and excited your extraordinary episcopal vigilance, and again and again admonished and exhorted all Our very dear sons of the catholic Church to altogether abhor and shun the contagion of so dire a pestilence. And especially in Our first Encyclical Letter written to you on the 9th day of November, 1846, and in two Allocutions delivered by Us in Consistory, the one on the 9th day of December, 1854, and the other on the 9th day of June, 1862, We condemned the monstrous portents of opinion which especially prevail in this age, to the greatest injury of souls and to the detriment of civil society itself, which are also in the highest degree opposed, not only to the catholic Church and her salutary doctrine and venerable rights, but also to the eternal natural law engraven by God in all men's hearts, and to right reason; and from which almost all other errors have their origin.

But, although we have not omitted often to proscribe and reprobate the chief errors of this kind, yet the cause of the catholic Church, the salvation of souls divinely committed to Us, and the welfare of human society itself, altogether demand that We again stir up your pastoral solicitude to overthrow other evil opinions, which flow from these errors as from fountains. These false and perverse opinions are the more to be detested because they chiefly tend to impede and remove that *salutary power*, which the *catholic Church*, according to the institution and commission of her divine Author, *should freely exercise to the end of time*—not only over *individual men*, but over *nations, peoples, and their sovereign Rulers*; and [tend also] to take away that mutual fellowship and concord of counsels between the Priesthood and the Civil Government, which has ever proved itself propitious and salutary to religious as well as civil interests.¹ For you well know, Venerable Brethren, that at this time not few are found, who, applying to civil society the impious and absurd principle of *naturalism*, as they call it, *dare to teach*, that “the best interest of public society and civil progress absolutely require that human society be constituted and governed without any regard to religion, as though religion did not exist, or at least without any discrimination between the true religion and false ones.” And they do not hesitate, *against the doctrine of the sacred Scriptures, of the Church, and of the holy Fathers*, to assert that “*that condition of society is the best, in which the Civil Power does not recognize the obligation to COERCION BY ENACTED PENALTIES THE VIOLATION OF THE CATHOLIC RELIGION, except so far as the public peace may require it.*” Proceeding from this totally false idea of social government they do not fear to foster that erroneous opinion, most fatal to the catholic Church and to the salvation of souls, which was designated by Our Predecessor, Gregory XVI., of recent memory, as *insane nonsense*,² namely, that “liberty of conscience and worship is the personal right of every man, which ought to be proclaimed by law, and asserted in every rightly constituted society; and that citizens have an inherent right to the complete liberty, which must not be restrained by any ecclesiastical or civil authority, of openly and publicly manifesting and declaring any of their thoughts whatever, either in speech, or in print, or in any other manner.” But, while they have the temerity to affirm this, they do not think and consider, that they are preaching the *liberty of perdition*,³ and that, “if it be always allowed to debate with human persuasions, there can never be wanting men who dare to resist the truth and to put faith in the loquacity of human wisdom, whereas we know from the very institution of Our Lord Jesus Christ, how faith and christian wisdom must avoid this most hurtful vanity.”⁴

And, because where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, even the genuine notion itself of justice and human right is darkened and lost, and material force is

¹ Gregory XVI. Encycl. Letter “*Mirari.*” Aug. 15, 1832. ²Same Encycl. *Mirari.*

³ St. Aug. Epist. 105 al. 106.

⁴ St. Leo. Epist. 164 al. 133, §. 2, edit. Ball.

locum materialis substituitur vis, inde liquet cur nonnulli certissimis sanae rationis principiis penitus neglectis posthabitisque audeant clamare, "voluntatem populi, publica, quam dicunt, opinione, vel alia ratione manifestatam constituere supremam legem ab omni divino humanoque jure solutam, et in ordine politico facta consummata, eo ipso quod consummata sunt vim juris habere." Verum equis non videt, planeque sentit, hominum societatem religionis ac verae justitiae vinculii solutam nullum aliud propositum habere posse, nisi scopum comparandi, cumulandique opes, nullamque aliam in suis actionibus legem sequi, nisi indomitam animi cupiditatem inserviendi propriis voluptatibus et commodis? Eapropter hujusmodi homines acerbo sane odio insectantur Religiosas Familias quamvis de re christiana, civili ac litteraria summopere meritas, et blaterant, easdam nullam habere legitimam existendi rationem; atque ita haereticorum commentis plaudunt. Nam, ut sapientissime rec. mem. Pius VI. Decessor Noster docebat "regularium abolitio laedit statum publicae professionis consiliorum evangelicorum, laedit vivendi rationem in Ecclesia commendatum tamquam Apostolicae doctrinae consentaneam, laedit ipsos insignes fundatores, quos super altaribus veneramur, qui nonnisi a Deo inspirati eas constituerunt societates."¹ Atque etiam impie pronunciant, auferendam esse civibus et Ecclesiae facultatem "qua eleemosynas christiana caritatis causa palam erogare valeant," ac de medio tollendam legem, "qua certis aliquibus diebus opera servilia propter Dei cultum prohibentur," fallacissime praetexentes, commemoratam facultatem et legem optimae publicae oeconomiae principiis obsistere. Neque contenti amovere religionem a publica societate, volunt religionem ipsam a privatis etiam arcere familiis. Etenim funestissimum *Communismi* et *Socialismi* docentes ac profitentes errorem asserunt, "societatem domesticam seu familiam totam sua existentiae rationem a jure dumtaxat civili mutuari; proindeque ex lege tantum civili dimanare ac pendere jura omnia parentum in filios, cum primis vero jus institutionis, educationisque curandae." Quibus impiis opinionibus machinationibusque in id praecipue intendunt fallacissimi isti homines, ut salutifera catholicae Ecclesiae doctrina ac vis a juventutis institutione et educatione prorsus eliminetur, ac teneri flexibilesque juvenum animi perniciosis quibusque erroribus, vitiisque misere inficiantur ac depraventur. Siquidem omnes, qui rem tum sacram, tum publicam perturbare, ac rectum societatis ordinem everttere, et jura omnia divina et humana delere sunt conati, omnia nefaria sua consilia, studia et operam in improvidam praesertim juventutem decipiendam ac depravandam, ut supra innuimus, semper contulerunt, omnemque spem in ipsius juventutis corruptela collocarunt. Quocirca nunquam cessant utrumque clerum, ex quo, veluti certissima historiae monumenta splendide testantur, tot magna in christianam, civilem, et litterariam rem publicam commoda redundant, quibuscumque infandis modis divexare, et edicere, ipsum Clerum, "utpote vero, utilique scientiae et civilitatis progressui inimicium, ab omni juventutis instituendae educandaeque cura et officio esse animum."

At vero alii instaurantes prava ac toties damnata novatorum commenta, insigni impudentia audent, Ecclesiae et hujus Apostolicae Sedis supremam auctoritatem a Christo Domino ei tributam civilis auctoritatis arbitrio subjicere, et omnia ejusdem Ecclesiae et Sedis jura denegare circa ea quae ad exteriorem ordinem pertinent. Namque ipsos minime pudet, affirmare "Ecclesiae leges non obligare in conscientia, nisi cum promulgantur a civili potestate; acta et decreta Romanorum Pontificum ad religionem et Ecclesiam

¹ Epist. ad Card. de la Rochefoucault, 10 martii 1791.

put in the place of true justice and legitimate right, thence it is evident why some persons, utterly neglecting and disregarding the most certain principles of sound reason, dare to proclaim, that "the will of the people, manifested by what they call public opinion, or in some other manner, constitutes the supreme law, independent of all divine and human right; and that, in the political order, accomplished facts, simply because they are accomplished, have the force of right." But who does not see and clearly perceive, that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and accumulating wealth, and follows no other law in its actions but the ungoverned desire of ministering to its own pleasures and interests? For this reason, men of this sort pursue with bitter hatred the Religious Orders, (although these have deserved extremely well of christianity, the state, and literature,) and they prate about the same having no legitimate ground of existence, and thus applaud the falsehoods of heretics. For, as Our Predecessor Pius VI., whose memory is still fresh, most wisely taught, "the abolition of the religious orders is injurious to the public profession of evangelical counsels, it is injurious to a method of living commended in the Church as agreeable to Apostolic doctrine, it is injurious to the distinguished founders themselves, whom we venerate on our altars, who did not establish these societies but by inspiration of God."¹ And these men also impiously declare, that the power should be taken away from the citizens and the Church, "whereby they may openly give alms for the sake of christian charity;" and that the law should be abolished, "whereby on certain fixed days servile labor is prohibited on account of divine worship;" and this on the most fallacious pretext that said power and law are opposed to the principles of the best public economy. And not content with removing religion from public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of *Communism* and *Socialism*, they assert, that "domestic society, or the family, derives the whole ground of its existence from the civil law alone; and consequently, that from the civil law alone issue, and on it depend, all rights of parents over their children, and especially the right of providing for instruction and education." By which impious opinions and machinations these most deceitful men chiefly aim at this result: that the salutary doctrine and influence of the catholic Church be entirely banished from the instruction and education of youth, and that the tender and flexible minds of the young be miserably infected and depraved by every most pernicious error and vice. For all who have endeavored to throw into confusion things both sacred and secular, to overturn the right order of society, and to blot out all rights, divine and human, have always, (as we above hinted) devoted all their nefarious schemes, devices, and efforts, chiefly to deceiving and depraving incautious youth, and have placed all their hope in its corruption. For which reason they never cease in all abominable ways to assail the clergy, both regular and secular, from whom (as the surest monuments of history nobly attest), so many great advantages have abundantly flowed to christianity, civil society, and literature, and to proclaim, that this very Clergy, "as being hostile to the true and useful progress of science and civilization, should be removed from the whole charge and duty of instructing and educating youth."

But others, reviving the wicked and so often condemned inventions of innovators, dare with remarkable impudence to subject the supreme authority of the Church and of this Apostolic See, given to it by the Lord Christ himself, to the will of the civil authority, and to deny all those rights of the same Church and See which pertain to matters of external order. For they are not at all ashamed to affirm, that "the laws of the Church do not bind the conscience unless when they are promulgated by the civil power; that the acts and decrees of the Roman Pontiffs, referring to religion and the Church, need the

¹ Letter to Cardinal de la Rochefoucault, March 10, 1791.

spectantia indigere sanctione et approbatione, vel minimum assensu potestatis civilis; constitutiones Apostolicas,¹ quibus damnantur clandestinae societates, sive in eis exigatur, sive non exigatur juramentum de secreto servando, earumque asseciae et fautores anathemate multcantur, nullam habere vim in illis orbis regionibus, ubi ejusmodi aggregations tolerantur a civili gubernio; excommunicationem a Concilio Tridentino et Romanis Pontificibus latam in eos, qui jura possessionesque Ecclesiae invadunt, et usurpant, niti confusione ordinis spiritualis, ordinisque civilis ac politici ad mundanum dumtaxat bonum prosequendum; Ecclesiae nihil debere decernere, quod obstringere possit fidelium conscientias in ordine ad usum rerum temporalium; Ecclesiae jus non competere violatores legum suarum poenis temporalibus coercendi; conforme esse sacrae theologiae jurisque publici principiis, bonorum proprietatem, quae ab Ecclesiis, a Familia religiosis, aliasque locis piis possidentur, civili gubernio asserere et vindicare." Neque erubescunt palam publiceque profiteri haereticorum effatum et principium, ex quo tot perversae oriuntur sententiae atque errores. Dicitant enim "Ecclesiasticam potestatem non esse jure divino distinctam et independentem a potestate civili, neque ejusmodi distinctionem, et independentiam servari posse, quin ab Ecclesia invadantur et usurpentur essentialia jura potestatis civilis." Atque silentio praeterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam, contendunt "illis Apostolicae Sedis judiciis, et decretis, quorum objectum ad bonum generale Ecclesiae, ejusdemque jura, ac disciplinam spectare declaratur, dummodo fidei morumque dogma a non attingat, posse assensum et obedientiam detrectari absque peccato, et absque ulla catholicae professionis jactura." Quod quidem quantopere adversetur catholico dogmati plenae potestatis Romano Pontifici ab ipso Christo Domino divinitus collatae universalem passendi, regendi et gubernandi Ecclesiam, nemo est qui non clare aperteque videat et intelligat.

In tanta igitur depravatarum opinionum perversitate, Nos Apostolici Nostris officiis probe memores, ac de sanctissima nostra religione, de sana doctrina, et animarum salute Nobis divinitus commissa, ac de ipsius humanae societatis bono maxime solliciti, Apostolicam Nostram vocem iterum extollere existimavimus. Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce Litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus catholicae Ecclesiae filiis, veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus.

Ac praeter ea, optime scitis, Venerabiles Fratres, hisce temporibus omnis veritatis justitiaeque osores, et acerrimos nostrae religionis hostes, per pestiferos libros, libellos, et ephemeredes toto terrarum orbe dispersas populis illuminentes, ac malitiose mentientes alias impias quasque disseminare doctrinas. Neque ignoratis hac etiam nostra aetate, nonnullos reperiri, qui satanae spiritu permoti, et incitati eo impietatis devenerunt, ut Dominatorem Dominum Nostrum Jesum Christum negare, ejusque Divinitatem scelerata proccitate oppugnare non paveant. Hic vero haud possumus, quin maximis meritisque laudibus Vos efferamus, Venerabiles Fratres, qui episcopalem vestram vocem contra tantam impietatem omni zelo attollere minime omisistis.

Itaque hisce Nostris Litteris Vos iterum amantissime alloquimur, qui in sollicitudinibus Nostrae partem vocati summo Nobis inter maximas Nostras acerbitates solatio, laetitiae, et consolationi estis propter egregiam qua praestatis religionem, pietatem, ac propter mirum illum amorem, fidem, et observantiam, qua Nobis et huic Apostolicae Sedi concordissimis animis obstricti gravissimum episcopale vestrum ministerium strenue ac sedulo

¹ Clement XII. *In eminenti.* Bened. XIV. *Providas Romanorum.* Pii VII *Ecclesiam.* Leon. XII. *Quo graviora.*

sanction and approbation, or at least the assent, of the civil power; that the Apostolic constitutions,¹ whereby secret societies are condemned (whether an oath of secrecy be or be not required in such societies), and their frequenters and favorers are punished with the ban—have no force in those regions of the world where associations of this kind are tolerated by the civil government; that the excommunication pronounced by the Council of Trent and the Roman Pontiffs against those who invade and usurp the rights and possessions of the Church, rests upon a confusion of the spiritual order with the civil and political order, in the pursuit of a purely secular interest; that the Church must decree nothing which binds the consciences of the faithful in regard to the use of temporal things; that the Church has no right to coerce the violators of her laws by means of temporal punishments; that it is conformable to sacred theology and to the principles of public law to assert and claim for the civil government a right of property in those goods which are possessed by the Churches, the religious Orders, and other pious establishments.” Nor do they blush openly and publicly to profess the maxim and principle of heretics, from which arise so many perverse opinions and errors. For they repeat, that “the Ecclesiastical power is not by divine right distinct from and independent of the civil power, and that such distinction and independence can not be preserved without the essential rights of the civil power being invaded and usurped by the Church.” Nor can we pass over in silence the audacity of those who, not upholding sound doctrine, contend, that “without sin, and without rejecting the catholic profession, assent and obedience may be refused to those judgments and decrees of the Apostolic See, whose object is declared to concern the general good of the Church, her rights and discipline, so long as this refusal does not touch the dogmata of faith and morals.” There is no one who does not clearly and distinctly see and understand, how grievously this is opposed to the catholic dogma concerning the full power divinely given by Christ the Lord himself to the Roman Pontiff, of feeding, guiding, and ruling the universal Church.

Midst, therefore, such great perversity of depraved opinions, We, well remembering Our Apostolic office, and full of solicitude for our most holy religion, for sound doctrine, and the salvation of souls, divinely committed to Us, and for the welfare of human society itself, have decided to raise again Our Apostolic voice. Therefore, by Our Apostolic authority, We reprobate, proscribe, and condemn the evil opinions and doctrines, all and singular, severally mentioned in this Letter, and will and command that all children of the Catholic Church hold them in every respect as reprobated, proscribed, and condemned.

And, beside these things, you know very well, Venerable Brethren, that in these times the haters of all truth and justice and the most bitter enemies of our religion, deceiving the people by means of pestilential books, pamphlets, and newspapers scattered over the whole world, and maliciously lying, disseminate all sorts of impious doctrines. Nor are You ignorant, that also in our day some are found, who, moved and incited by the spirit of Satan, have reached that degree of impiety that they do not shrink from denying our Lord and Master Jesus Christ and from assailing his Divinity with flagitious impudence. Here, however, We can not but extol You, Venerable Brethren, with great and deserved praise, You, who have not failed to raise with all zeal your episcopal voice against impiety so great.

Therefore, in this Our Letter, We again most lovingly address You, who, called to participate in Our solicitude, are to Us, amid Our most grievous distresses, the greatest solace, joy, and consolation, because of the eminent religion and piety, wherein you excel, and because of that marvelous love, fidelity, and dutifulness, whereby, most harmoniously bound to Us and to this Apostolic See, you strive strenuously and sedulously to fulfill your most weighty

¹Clement XII. “*In eminenti.*” Bened. XIV. “*Providas Romanorum.*” Pius VII. “*Ecclesiam.*” Leo XII. “*Quo graviora.*”

implere contenditis. Etenim ab eximio vestro pastorali zelo expectamus, ut assumentes gladium spiritus, quod est verbum Dei, et confortati in gratia Domini Nostri Iesu Christi velitis ingeminatis studiis quotidie magis prospicere, ut fideles curae vestrae concerediti "abstineant ab herbis noxiis, quas Jesus Christus non colit, quia non sunt plantatio patris."¹ Atque eisdem fidelibus inculcare nunquam desinite, omnem veram felicitatem in homines ex augusta nostra religione, ejusque doctrina et exercitio redundare, ac beatum esse populum, cuius Dominus Deus ejus.² Docete "catholicae Fidei fundamento regna subsistere,³ et nihil tam mortiferum, tam praeceps ad casum, tam expositum ad omnia pericula, si hoc solum nobis putantes posse sufficere, quod liberum arbitrium, cum nasceremur, accepimus, ultra jam a Domino nihil queramus, idest, auctoris nostri oblii, ejus potentiam, ut nos ostendamus liberos, abjuremes."⁴ Atque etiam ne omittatis docere 'regiam protestatem non ad solum mundi regimen, sed maxime ad Ecclesiae praesidium esse collatam,'⁵ et nihil esse quod civitatum Principibus, et Regibus majori fructui, gloriaeque esse possit, quam si, ut sapientissimus fortissimusque alter Praedecessor Noster S. Felix Zenoni Imperatori perscribebat, 'Ecclesiam catholicam sinant uti legibus suis, nec libertati ejus quemquam permittant obsistere. Certum est enim, hoc rebus suis, esse salutare, ut, cum de causis Dei agatur, juxta ipsius constitutum regiam voluntatem Sacerdotibus Christi studeant subdere, non praeferre.'⁶

Sed si semper, Venerabiles Fratres, nunc potissimum in tantis Ecclesiae civilisque societatis calamitatibus, in tanta adversariorum contra rem catholicae et hanc Apostolicam Sedem conspiratione tantaque errorum congerie, necesse omnino est, ut adeamus cum fiducia ad thronum gratiae, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Quocirca omnium fidelium pietatem excitare existimavimus, ut una Nobiscum Vobisque clementissimum lumen et misericordiarum Patrem ferventissimis humillimisque precibus sine intermissione orient, et obsecrant, et in plenitudine fidei semper configuant ad Dominum nostrum Iesum Christum, qui redemit nos Deo in sanguine suo, Ejusque dulcissimum Cor flagrantissimae erga nos caritatis victimam enixe jugiterque exorent, ut amoris sui vinculis omnia ad seipsum trahat, utque omnes homines sanctissimo suo amore inflammati secundum Cor Ejus ambulent digne Deo per omnia placentes, in omni bono opere fructificantes. Cum autem sine dubio gratiores sint Deo hominum preces, si animis ab omni labe puris ad ipsum accendant, iccirco caelestis Ecclesiae thesauros dispensationi Nostrae commissos Christifidelibus Apostolica liberalitate reserare censuimus, ut iidem fideles ad veram pietatem vehementius incensi, ac per Poenitentiae Sacramentum a peccatorum maculis expiatи fidentis suas preces ad Deum effundant, ejusque misericordiam et gratiam consequantur.

Hisce igitur Litteris auctoritate Nostra Apostolica omnibus et singulis utriusque sexus catholici orbis fidelibus Plenariam Indulgentiam ad instar Jubilaei concedimus intra unius tantum mensis spatium usque ad totum futurum annum 1865 et non ultra, a Vobis, Venerabiles Fratres, aliisque legitimis locorum Ordinariis statuendum, eodem prorsus modo et forma, qua ab initio supremi Nostri Pontificatus concessimus per Apostolicas Nostras Litteras in forma Brevis die 20 mensis Novembris anno 1846 datais, et ad universum episcopalem vestrum Ordinem missas, quarum initium "Arcano Divinae Providentiae consilio," et cum omnibus eisdem facultatibus, quae per ipsas Litteras a Nobis datae fuerunt. Volumus tamen, ut ea omnia serventur, quae in commemoratis Litteris praescripta sunt, et ea excipiuntur.

¹ S. Ignat. M. ad Philadelph. 3.

² Psalm. 143.

³ S. Caelest. epist. 22 ad Synod. Ephes. apud Coust. p. 1200.

⁴ S. Innocent. I. Epist. 29 ad Episc. Conc. Carthag. apud Coust. p. 891.

⁵ S. Leon. Epist. 156, al. 125. ⁶ Pius VII. Epist. Encyc. *Diu satis* 15 Maii 1800.

episcopal ministry. For from your extraordinary pastoral zeal We expect that, taking up the sword of the spirit, which is the word of God, and greatly strengthened by the grace of Our Lord Jesus Christ, you will, with redoubled endeavors, be daily more upon the watch that the faithful intrusted to your charge "keep themselves from noxious plants, which Jesus Christ does not tend, because they are not the planting of the Father."¹ Never cease, also, to impress upon the said faithful, that *all true felicity flows upon man from our august religion, its doctrine and practice*; and that happy is the people whose God is their Lord.² Teach that "kingdoms rest on the foundation of the catholic Faith,"³ and that nothing is so deadly, leads so headlong to a fall, is so exposed to all dangers, as when, believing this alone to be sufficient for us that we received free will at our birth, we seek nothing further from the Lord, that is, when forgetting our Creator, we deny his power in order to show that we are free.⁴ And do not fail also to teach that *the royal power was given not alone for the governance of the world, but most of all for the protection of the Church*,⁵ and that there is nothing which can be more to the advantage and glory of Princes and Kings than (as another most wise and courageous Predecessor of Ours, St. Felix, wrote to the Emperor Zeno) to *permit the catholic Church to make use of her laws, and allow no one to oppose her liberty*. For it is certainly beneficial to their interests to study, whenever the affairs of God are concerned, according to his appointment *to subject the royal will to the Priests of Christ, not to set it above them.*"⁶

But if always, Venerable Brethren, it is especially now (amidst such great calamities both of the Church and of civil society, amidst so great a conspiracy of the adversaries of the catholic cause and of this Apostolic See, and so great a mass of errors,) absolutely necessary to approach with confidence the throne of grace, that we may obtain mercy and find grace in timely aid. Therefore We have thought it well to stir up the piety of all the faithful, that, together with Us and You, they may incessantly pray and beseech the most merciful Father of light and pity, with most fervent and humble prayers, and in the fullness of faith flee always to our Lord Jesus Christ, who redeemed us to God in his blood, and earnestly and constantly supplicate His most sweet Heart, the victim of most burning love toward us, that he would draw all things to himself by the bonds of his love, and that all men inflamed by his most holy love may walk worthily according to His Heart, pleasing God in all things, bearing fruit in every good work. But inasmuch as, without doubt, the prayers of men are more pleasing to God if they approach Him with minds free from all stain, therefore we have determined with Apostolic liberality to open to Christ's faithful the heavenly treasures of the Church, committed to Us to dispense, in order that the said faithful, being more earnestly enkindled to true piety, and cleansed through the Sacrament of Penance from the defilement of their sins, may with greater confidence pour forth their prayers to God, and obtain His mercy and grace.

By this Letter, therefore, in virtue of Our Apostolic authority, we grant to the faithful of the catholic world, all and singular, of both sexes, a Plenary Indulgence in the form of a Jubilee, during the space of one month only within the whole coming year, 1865, and not beyond, to be fixed by You, Venerable Brethren, and other legitimate local Ordinaries, in the very same manner and form in which We granted it at the beginning of Our supreme Pontificate by Our Apostolic Letter in the form of a Brief, dated November 20, 1846, and addressed to all your episcopal Order, beginning, "Arcano Divinae Providentiae consilio," and with all the same powers which were given by Us in that Letter. We will, however, that all things be observed which were prescribed in the aforesaid Letter, and those things be excepted, which we declared to be

¹St. Ignatius M. Epist. to the Philadelphians, ch. 3.

²Ps. 143.

³St. Cælest. Epist. 22, to the Synod of Ephes. apud Const. p. 1200.

⁴St. Innocent I. Epist. 29, to the Bishops of the Council of Carth. apud Const. p. 891.

⁵St. Leo. Epist. 156 (125).

⁶Pius VII. Encyclica "Diu satis," May 15, 1800.

quae excepta esse declaravimus. Atque id concedimus, non obstantibus in contrarium facientibus quibuscumque, etiam speciali et individua mentione, ac derogatione dignis. Ut autem omnis dubitatio et difficultas amoveatur, earumdem Litterarum exemplar ad Vos perferri jussimus.

“Rogemus, Venerabiles Fratres, de intimo corde et de tota mente misericordiam Dei, quia et ipse addidit dicens: misericordiam autem meam non dispergam ab eis. Petamus et accipiemus, et si accipiendo mora et tarditas fuerit, quoniam graviter offendimus, pulsemus, quia et pulsanti aperiatur, si modo pulsent ostium preces, gemitus, et lacrimae nostrae, quibus insistere et immorari oportet, et si sit unanimis oratio unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit.”¹ Quo vero facilius Deus Nostris, Vestrisque, et omnium fidelium precibus, votisque annuat, cum omnia fiducia deprecatricem apud Eum adhibeamus Immaculatam sanctissimanque Deiparam Virginem Mariam, quae cunctas haereses interemit in universo mundo, quaeque omnium nostrum amantissima Mater “tota suavis est ac plena misericordiae omnibus sese exorabilem, omnibus clementissimam praebet, omnium necessitates amplissimo quadam miseratur affectu,”² atque utope Regina adstans a dextris Unigeniti Filii Sui Domini Nostri Iesu Christi in vestitu deaurato circumamicta varietate nihil est, quod ab Eo impetrare non valeat. Suffragia quoque petamus Beatissimi Petri Apostolorum Principis, et Coapostoli ejus Pauli, omniumque Sanctorum Caelitum, qui facti jam amici Dei pervenerunt ad caelestia regna, et coronati possident palmarum, ac de sua immortalitate securi, de nostra sunt salute solliciti.

Denique caelestium omnium donorum copiam Vobis a Deo ex animo adprecantes singularis Nostrae in Vos caritatis pignus Apostolicam Benedictiōem ex intimo corde profectam Vobis ipsis, Venerabiles Fratres, cunctisque Clericis Laicisque fidelibus curae vestræ commissis peramanter impertimus.

Datum Romae apud S. Petrum die VIII Decembris anno 1864, decimo a Dogmatica Definitione Immaculatae Conceptionis Deiparae Virginis Mariae. Pontificatus Nostri Anno Decimonono.

PIUS PP. IX.

SYLLABUS

COMPLECTENS PRAECIPUOS NOSTRAE AETATIS ERRORES QUI NOTANTUR IN ALLOCUTIONIBUS CONSISTORIALIBUS IN ENCYCLICIS ALIISQUE APOSTOLICIS LITTERIS SANTISSIMI DOMINI NOSTRI PII PAPAE IX.

§ I.

PANTHEISMUS, NATURALISMUS ET RATIONALISMUS ABSOLUTUS.

I. Nullum supremum, sapientissimum providentissimumque Numen divinum exsistit, ab hac rerum universitate distinctum, et Deus idem est ac rerum

¹ S. Cyprian, Epist. 11.

² S. Bernard, Serm. de duodecim praerogativis B. M. V. ex verbis Apocalyp.

excepted. And we grant this, notwithstanding any thing whatever to the contrary, even if it were worthy of special and individual mention and derogation. In order, however, that every doubt and difficulty may be removed, We have commanded a copy of said Letter to be sent You.

"Let us implore," Venerable Brethren, "from our inmost heart and with our whole mind the mercy of God, because He Himself has said, 'I will not remove my mercy from them.' Let us ask and we shall receive; and if there be delay and tardiness in our receiving, because we have gravely offended, let us knock, because to him that knocketh it shall be opened, if only our prayers, groans, and tears knock at the door, wherein we must persist and persevere, and that our prayer may be unanimous let each one pray to God, not for himself alone, but for all the brethren, as the Lord has taught us to pray."¹ But in order that God may the more readily assent to all our prayers and desires, Ours, Yours, and those of all the faithful, let us with all confidence employ, as our intercessor with Him, the Immaculate and most holy Mother of God, the Virgin Mary, who has slain all heresies throughout the world, and who, the most loving Mother of us all, is all sweet and full of mercy, shows herself exorable to all, to all most merciful, pities the necessities of all with a most large affection,"² and standing as Queen at the right hand of Her Only Begotten Son, Our Lord Jesus Christ, radiantly clothed in a golden vestment, can obtain from Him whatever she will. Let us also seek the intercession of the Most Blessed Peter, the Prince of the Apostles, and of Paul, his fellow-apostle, and of all the Saints in Heaven, who, having already become God's friends, have entered into the heavenly kingdom, and being crowned bear their palms, and secure of their own immortality are anxious for our salvation.

Finally, imploring from Our heart for You the fullness of all heavenly gifts, We most lovingly, as a pledge of Our peculiar love toward You, impart, from Our inmost heart, the Apostolic Benediction to You, Venerable Brethren, to all the Clergy, and to all Lay Faithful committed to your care.

Given at Rome, from St. Peter's, the 8th day of December, in the year 1864, the tenth from the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God.

In the nineteenth year of Our Pontificate.

POPE PIUS IX.

SYLLABUS

EMBRACING THE PRINCIPAL ERRORS OF OUR TIME WHICH ARE
CENSURED IN CONSISTORIAL ALLOCUTIONS, ENCYCLICALS,
AND OTHER APOSTOLIC LETTERS OF OUR MOST
HOLY FATHER, POPE PIUS IX.

§ I.

PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

I. There is no supreme, all-wise and all-provident divine Being, distinct from this universe, and God is the same as Nature, and therefore liable to

¹ St. Cyprian Epist. 11.

² St. Bernard. Sermon on the twelve prerogatives of the Blessed Virgin Mary, from the words of the Apocalypse.

natura et iecirco immutationibus obnoxius, Deusque reapse fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo, et justum cum injusto.

Alloc. *Maxima quidem* 9 junii 1862.

II. Neganda est omnis Dei actio in homines et mundum.

Alloc. *Maxima quidem* 9 junii 1862.

III. Humana ratio, nullo prorsus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit.

Alloc. *Maxima quidem* 9 junii 1862.

IV. Omnes religionis veritates ex nativa humanae rationis vi derivant; hinc ratio est princeps norma, qua homo cognitionem omnium cuiuscumque generis veritatum assequi possit ac debeat.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Epist. encycl. *Singulari quidem* 17 martii 1856.

Alloc. *Maxima quidem* 9 junii 1862.

V. Divina revelatio est imperfecta et iecirco subjecta continuo et indefinito progressu, qui humanae rationis progressionis respondeat.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Alloc. *Maxima quidem* 9 junii 1862.

VI. Christi fides humanae refragatur rationi, divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Alloc. *Maxima quidem* 9 junii 1862.

VII. Prophetiae et miracula, in sacris Litteris exposita et narrata, sunt poetarum commenta, et christiana fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Jesus Christus est mythica fictio.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Alloc. *Maxima quidem* 9 junii 1862.

§ II.

RATIONALISMUS MODERATUS.

VIII. Quum ratio humana ipsi religioni aequipareatur, iecirco theologicae disciplinae perinde ac philosophicae tractandae sunt.

Alloc. *Singulari quadam perfusi* 6 decembris 1854.

IX. Omnia indiscriminatim dogmata religionis christiana sunt objectum naturalis scientiae seu philosophiae; et humana ratio historice tantum exulta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditionibus dogmatibus scientiam pervenire, modo haec dogmata ipsi rationi tanquam objectum proposita fuerint.

Epist. ad Archiep. Frising. *Gravissimas* 11 decembris 1862.

Epist. ad eundem *Tuas libenter* 21 decembris 1863.

X. Quum aliud sit philosophus, aliud philosophia, ille jus et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest neque debet ulli sese submittere auctoritati.

Epist. ad Archiep. Frising. *Gravissimas* 11 decembris 1862.

Epist. ad eundem *Tuas libenter* 21 decembris 1863.

XI. Ecclesia non solum debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiae tolerare errores, eique relinquere, ut ipsa se corrigat.

Epist. ad Archiep. Frising. *Gravissimas* 11 decembris 1862.

change; and God becomes actual [only] in man and in the world, and all things are God and have the self-same substance with God; and God and the world are one and the same thing, and therefore spirit is the same as matter, necessity as liberty, truth as falsehood, good as evil, and just as unjust.

Allocution *Maxima quidem*, June 9, 1862.

II. All action of God on man and on the world is to be denied.

Allocution *Maxima quidem*, June 9, 1862.

III. Human reason, without any regard whatever to God, is the one judge of truth and falsehood, of good and evil; it is a law unto itself, and its natural powers are sufficient to provide for the welfare of men and nations.

Allocution *Maxima quidem*, June 9, 1862.

IV. All the truths of religion flow from the inborn power of human reason; hence reason is the highest norm whereby man can and must attain the knowledge of all truths of every kind.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Encyclica *Singulare quidem*, March 17, 1856.

Allocution *Maxima quidem*, June 9, 1862.

V. Divine revelation is imperfect and therefore subject to continual and indefinite progress, corresponding to the progression of human reason.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

VI. The christian faith is opposed to human reason, and divine revelation not only does not profit but even injures man's perfection.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

VII. The prophecies and miracles recorded and narrated in the holy Scriptures are the fictions of poets, and the mysteries of the christian faith are the result of philosophical investigations; and in the books of both Testaments are contained mythical inventions; and Jesus Christ himself is a mythical fiction.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

§ II.

MODERATE RATIONALISM.

VIII. Inasmuch as human reason is on an equality with religion itself, therefore theological studies are to be handled in the same manner as philosophical.

Allocution *Singulare quadam perfusi*, Dec. 9, 1854.

IX. All the dogmas of the christian religion are without discrimination an object of natural science or philosophy; and human reason, with mere historical cultivation, is able from its own natural powers and principles to arrive at true knowledge of even the more abstruse dogmas, if only these dogmas have been proposed to reason itself as its object.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

Letter to the same, *Tuas libenter*, Dec. 21, 1863.

X. Inasmuch as the philosopher is one thing, philosophy another, the former has the right and duty of subordinating himself to that authority of whose truth he has satisfied himself; but philosophy neither can nor ought to submit to any authority.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

Letter to the same, *Tuas libenter*, Dec. 21, 1863.

XI. The Church not only ought never to animadvert on philosophy, but ought to tolerate the errors of philosophy, and leave it to her to correct herself.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

XII. Apostolicae Sedis romanarumque Congregationum decreta liberum scientiae progressum impediunt.

Epist. ad Archiep. Frising. *Tuas libenter* 21 decembris 1863.

XIII. Methodus et principia, quibus antiqui Doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt.

Epist. ad Archiep. Frising. *Tuas libenter* 21 decembris 1863.

XIV. Philosophia tractanda est, nulla supernaturalis revelationis habitatione.

Epist. ad Archiep. Frising. *Tuas libenter* 21 decembris 1863.

N. B. Cum rationalismi systemate cohaerent maximam partem errores Antonii Guenther, qui damnantur in Epist. ad Card. Archiep. Coloniensem *Eximiam tuam* 15 junii 1847, et in Epist. ad Episc. Wratislaviensem *Dolore* haud mediocri 30 aprilis 1860.

§ III.

INDIFFERENTISMUS, LATITUDINARISMUS.

XV. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit.

Litt. Apost. *Multiplices inter* 10 junii 1851.

Alloc. *Maxima quidem* 9 junii 1862.

XVI. Homines in cuiusvis religionis cultu viam aeternae salutis reperire aeternamque salutem assequi possunt.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Alloc. *Ubi primum* 17 decembris 1847.

Ep. encycl. *Singulari quidem* 17 martii 1856.

XVII. Saltem bene sperandum est de aeterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur.

Alloc. *Singulare quadam* 9 decembris 1854.

Epist. encycl. *Quanto conficiamur* 17 augusti 1863.

XVIII. Protestantismus non aliud est, quam diversa verae ejusdem christianaे religionis forma, in qua aequae ac in Ecclesia catholica Deo placere datum est.

Epist. encycl. *Noscitis et Nobiscum* 8 decembris 1849.

§ IV.

SOCIALISMUS, COMMUNISMUS, SOCIETATES CLANDESTINAE, SOCIETATES BIBLICAE, SOCIETATES CLERICO-LIBERALES.

Ejusmodi pestes saepe gravissimisque verborum formulis reprobantur in Epist. encycl. *Qui pluribus* 9 novemb. 1846; in Alloc. *Quibus quantisque* 20 april. 1849; in Epist. encycl. *Noscitis et Nobiscum* 8 decemb. 1849; in Allocut. *Singulare quadam* 9 decemb. 1854; in Epist. encycl. *Quanto conficiamur moere* 10 augusti 1863.

§ V.

ERRORES DE ECCLESIAE EJUSQUE JURIBUS.

XIX. Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus juribus, sibi a divino suo fundatore collatis, sed civilis potestatis est, definire quae sint Ecclesiae jura ac limites, intra quos eadam jura exercere queat.

Alloc. *Singulare quadam* 9 decembris 1854.

Alloc. *Multis gravibusque* 17 decembris 1860.

Alloc. *Maxima quidem* 9 junii 1862.

XII. The decrees of the Apostolic See and of the Roman Congregations impede the free progress of science.

Letter to the Archbishop of Munich-Frising, *Tuas libenter*, Dec. 21, 1863.

XIII. The method and the principles, according to which the ancient scholastic Doctors cultivated Theology, are entirely unsuitable to the needs of our time and to the progress of the sciences.

Letter to the Archbishop of Munich-Frising, *Tuas libenter*, Dec. 21, 1863.

XIV. Philosophy must be treated without any regard to supernatural revelation.

Letter to the Archbishop of Munich-Frising, *Tuas libenter*, Dec. 21, 1863.

N. B. Connected with the system of rationalism are for the most part the errors of Antonius Guenther, which are condemned in the Epistle to the Cardinal Archbishop of Cologne: *Eximiam tuam*, June 15, 1857; and in the Epistle to the Bishop of Breslau: *Dolore haud mediocre*, April 30, 1860.

§ III.

INDIFFERENTISM, LATITUDINARIANISM.

XV. Every man is free to embrace and profess that religion, which, guided by the light of reason, he holds to be true.

Apostolic Letter *Multiplices inter*, June 10, 1851.

Allocution *Maxima quidem*, June 9, 1862.

XVI. Men may in the practice of any religion whatever find the way of eternal salvation and attain eternal salvation.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Ubi primum*, Dec. 17, 1847.

Encyclica *Singulari quidem*, March 17, 1856.

XVII. One may well hope at least for the eternal salvation of all those, who are in nowise in the true Church of Christ.

Allocution *Singulari quadam*, Dec. 9, 1854.

Encyclica *Quanto conficiamur*, Aug. 17, 1863.

XVIII. Protestantism is nothing else than a different form of the same true christian religion, in which it is possible to please God just as in the catholic Church.

Encyclica *Noscitis et Nobiscum*, Dec. 8, 1849.

§ IV.

SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, LIBERAL CLERICAL SOCIETIES.

Pests of this kind are often reprobated, and in the most severe terms in the Encyclica *Qui pluribus*, Nov. 9, 1846; in the Allocution *Quibus quantisque*, April 20, 1849; in the Encyclica *Noscitis et Nobiscum*, Dec. 8, 1849; in the Allocution *Singulari quadam*, Dec. 9, 1854; in the Encyclica *Quanto conficiamur moerore*, Aug. 10, 1863.

§ V.

ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

XIX. The Church is not a true and perfect, entirely free society, nor does she enjoy her own proper and permanent rights, conferred upon her by her divine founder, but it is the business of the civil power to define what are the rights of the Church, and the limits within which she may exercise them.

Allocution *Singulari quadam*, Dec. 9, 1854.

Allocution *Multis gravibusque*, Dec. 17, 1860.

Allocution *Maxima quidem*, June 9, 1862.

XX. Ecclesiastica potestas suam auctoritatem exercere non debet absque civilis gubernii venia et assensu.

Alloc. *Meminit unusquisque* 30 septembris 1861.

XXI. Ecclesia non habet potestatem dogmaticae definiendi, religionem catholicae Ecclesiae esse unice veram religionem.

Litt. Apost. *Multiplices inter* 10 junii 1851.

XXII. Obligatio, qua catholici magistri et scriptores omnino adstringuntur, coactatur in iis tantum, quae ab infallibili Ecclesiae iudicio veluti fidei dogmata ab omnibus credenda proponuntur.

Epist. ad Archiep. Frising. *Tuas libenter* 21 decemb. 1863.

XXIII. Romani Pontifices et Concilia oecumenica a limitibus suae potestatis recesserunt, jura Principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.

Litt. Apost. *Multiplices inter* 10 junii 1851.

XXIV. Ecclesia vis inferenda potestatem non habet, neque potestatem ullam temporalem directam vel indirectam.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XXV. Praeter potestatem episcopatui inherenterem alia est attributa temporalis potestas, a civili imperio vel expresse vel tacite concessa, revocanda propterea, cum libuerit, a civili imperio.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XXVI. Ecclesia non habet nativum ac legitimum jus acquirendi ac possidendi.

Alloc. *Nunquam fore* 15 decembris 1856.

Epist. encycl. *Incredibili* 17 septembris 1863.

XXVII. Sacri Ecclesiae ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi.

Alloc. *Maxima quidem* 9 junii 1862.

XXVIII. Episcopis, sine Gubernii venia, fas non est vel ipsas apostolicas litteras promulgare.

Alloc. *Nunquam fore* 15 decembris 1856.

XXIX. Gratiae a Romano Pontifice concessae existimari debent tanquam irritae, nisi per Gubernium fuerint imploratae.

Alloc. *Nunquam fore* 15 decembris 1856.

XXX. Ecclesiae et personarum ecclesiasticarum immunitas a jure civili ortum habuit.

Litt. Apost. *Multiplices inter* 10 junii 1851.

XXXI. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede.

Alloc. *Acerbissimum* 27 septembris 1852.

Alloc. *Nunquam fore* 15 decembris 1856.

XXXII. Absque ulla naturalis juris et aequitatis violatione potest abrogari personalis immunitas, qua clerici ab onere subeundae exercendaeque militiae eximuntur; hanc vero abrogationem postulat civilis progressus, maxime in societate ad formam liberioris regiminis constituta.

Epist. ad Episc. Montisregal. *Singularis Nobisque* 29 septembris 1864.

XXXIII. Non pertinet unice ad ecclesiasticam jurisdictionis potestatem proprio ac nativo jure dirigere theologiarum rerum doctrinam.

Epist. ad Archiep. Frising. *Tuas libenter* 21 decembris 1863.

XX. The ecclesiastical power may not exercise its authority without the permission and assent of the civil government.

Allocution *Meminit unusquisque*, Sept. 30, 1861.

XXI. The Church has not the power of dogmatically deciding that the religion of the catholic Church is the only true religion.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXII. The obligation by which catholic teachers and writers are absolutely bound, is confined to those things alone which are propounded by the infallible judgment of the Church as dogmas of faith to be believed by all.

Letter to the Archbishop of Munich-Frising, *Tuas libenter*, Dec. 21, 1863.

XXIII. The Roman Pontiffs and the oecumenical Councils have exceeded the limits of their power, usurped the rights of Princes, and erred even in the definition of matters of faith and morals.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXIV. The Church has no power to employ force, nor has she any temporal power direct or indirect.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XXV. Beside the power inhering in the episcopate, there is still another temporal power, which has been granted expressly or tacitly by the civil government, and which may therefore be revoked by the civil government at its pleasure.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XXVI. The Church has no innate and legitimate right of acquiring and possessing.

Allocution *Nunquam fore*, Dec. 15, 1856.

Encyclica *Incredibili*, Sept. 17, 1863.

XXVII. The consecrated ministers of the Church and the Roman Pontiff should be entirely excluded from all charge and dominion over temporal things.

Allocution *Maxima quidem*, June 9, 1862.

XXVIII. Bishops have no right, without permission of the Government, even to publish apostolic letters.

Allocution *Nunquam fore*, Dec. 15, 1856.

XXIX. Graces granted by the Roman Pontiff should be accounted void, unless they have been sought through the Government.

Allocution *Nunquam fore*, Dec. 15, 1856.

XXX. The immunity of the Church and of ecclesiastical persons had its origin in civil law.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXXI. The jurisdiction of the Church in the temporal causes of the clergy, whether civil or criminal, ought to be entirely abolished, even without consulting, and against the protest of, the Apostolic See.

Allocution *Acerbissimum*, Sept. 27, 1852.

Allocution *Nunquam fore*, Dec. 15, 1856.

XXXII. Without any violation of natural right and equity that personal immunity may be abrogated, whereby the clergy are exempted from the burden of military duty and service; and such abrogation is required by civil progress, especially in a society constituted on the model of free government.

Letter to the Bishop of Mondovi *Singularis Nobisque*, Sept. 29, 1864.

XXXIII. It does not belong exclusively to the jurisdictional power of the Church, in virtue of her own proper and inherent right, to direct the teaching of theology.

Letter to the Archbishop of Munich-Frising *Tuas libenter*, Dec. 21, 1863.

XXXIV. Doctrina comparantium Romanum Pontificem Principi libero et agenti in universa Ecclesia, doctrina est quae medio aevo praevaluit.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XXXV. Nihil vetat, alicujus Concilii generalis sententia aut universorum populorum facto, summum Pontificatum ab romano Episcopo atque Urbe ad alium Episcopum aliamque civitatem transferri.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XXXVI. Nationalis concilii definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XXXVII. Institui possunt nationales Ecclesiae ab auctoritate Romani Pontificis subductae planeque divisae.

Alloc. *Multis gravibusque* 17 decembris 1860.

Alloc. *Jamdudum cernimus* 18 martii 1861.

XXXVIII. Divisioni Ecclesiae in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

§ VI.

ERRORES DE SOCIETATE CIVILI TUM IN SE, TUM IN SUIS AD ECCLESIAM RELATIONIBUS SPECTATAE.

XXXIX. Reipublicae status, utpote omnium jurium origo et fons, jure quodam pollet nullis circumscripto limitibus.

Alloc. *Maxima quidem* 9 junii 1862.

XL. Catholicae Ecclesiae doctrina humanae societatis bono et commodis adversatur.

Epist. encycl. *Qui pluribus* 9 novembris 1846.

Alloc. *Quibus quantisque* 20 aprilis 1849.

XLI. Civili potestati vel ab infidiли imperante exercitae competit potestas indirecta negativa in sacra; eidem proinde competit nedum jus quod vocant exequatur, sed etiam jus appellationis, quam nuncupant, ab abuso.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XLII. In conflictu legum utriusque potestatis, jus civile praevallet.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

XLIII. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnes conventiones (vulgo Concordata) super usu jurium ad ecclesiasticam immunitatem pertinentium cum Sede Apostolica initas, sine hujus consensu, immo et ea reclamante.

Alloc. *In Consistoriali* 1 novembris 1850.

Alloc. *Multis gravibusque* 17 decembris 1860.

XLIV. Civilis auctoritas potest se immiscere rebus, quae ad religionem, mores et regimem spirituale pertinent. Hinc potest de instructionibus judicare, quas Ecclesiae pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea suscipienda necessarii decernere.

Alloc. *In Consistoriali* 1 novembris 1850.

Alloc. *Maxima quidem* 9 junii 1862.

XXXIV. The doctrine of those who compare the Roman Pontiff to a free Prince, exercising power in the universal Church, is a doctrine which prevailed in the middle age.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XXXV. Nothing forbids, that by the decision of a general Council, or by the act of all peoples, the supreme Pontificate be transferred from the Roman Bishop and City, to another Bishop and another state.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XXXVI. The decision of a national Council admits of no further dispute, and the civil administration may proceed upon this as final authority.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XXXVII. National Churches may be instituted, which are withdrawn and totally separated from the authority of the Roman Pontiff.

Allocution *Multis gravibusque*, Dec. 17, 1860.

Allocution *Jandudum cernimus*, March 18, 1861.

XXXVIII. The exceedingly arbitrary decisions of the Roman Pontiffs contributed to divide the Church into Eastern and Western.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

§ VI.

ERRORS CONCERNING CIVIL SOCIETY, BOTH IN ITSELF AND IN ITS RELATIONS TO THE CHURCH.

XXXIX. The state, as being the origin and fountain of all rights, possesses a right, which is circumscribed by no limits.

Allocution *Maxima quidem*, June 9, 1862.

XL. The doctrine of the catholic Church is opposed to the good and the interests of human society.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Quibus quantisque*, April 20, 1849.

XLI. The civil power, even when exercised by an unbelieving [*i. e.* non-catholic] ruler, has an indirect negative power over things sacred; it has therefore not only the so-called right of *exequatur*, but also the so-called right of appeal [against ecclesiastical ordinances involving the civil Government] on account of the abuse [of ecclesiastical power.]

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XLII. In case of conflict between the laws of the two powers, civil law takes the precedence.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

XLIII. The lay power has the authority to rescind, to declare and make void solemn conventions (commonly called *Concordats*), concerning the exercise of rights pertaining to ecclesiastical immunity, which have been entered into with the Apostolic See, without the consent of this See, and even against its protest.

Allocution *In Consistoriali*, Nov. 1, 1851.

Allocution *Multis gravibusque*, Dec. 17, 1860.

XLIV. The civil authority may mix itself up in matters which pertain to religion, morals, and spiritual government. Hence it may judge concerning the instructions, which the pastors of the Church issue in accordance with their office for the guidance of consciences; nay, it may even decree concerning the administration of the holy sacraments and the dispositions necessary for their reception.

Allocution *In Consistoriali*, Nov. 1, 1850.

Allocution *Maxima quidem*, June 9, 1862.

XLV. Totum scholarum publicarum regimen, in quibus juventus christiana alicuius Reipublicae instituitur, episcopatibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicunque auctoritati recognoscatur jus immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum.

Alloc. *In Consistoriali* 1 novembris 1850.

Alloc. *Quibus luctuosissimis* 5 septembris 1851.

XLVI. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subjicitur.

Alloc. *Nunquam fore* 15 decembris 1856.

XLVII. Postulat optima civilis societatis ratio, ut populares scholae, quae patent omnibus cujusque e populo classis pueris, ac publica universim Instituta, quae litteris severioribusque disciplinis tradendis et educationi juventutis curandae sunt destinata, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicae auctoritatis arbitrio subjiciantur ad imperantium placita et ad communium aetatis opinionum amussim.

Epist. ad. Archiep. Friburg. *Quum non sine* 14 julii 1861.

XLVIII. Catholicis viris probari potest ea juventutis instituenda ratio, quae sit a catholica fide et ab Ecclesiae potestate sejuncta, quaeque rerum dumtaxat naturalium scientiam ac terrenae socialis vitae fines tantummodo vel saltem primario spectet.

Epist. ad Archiep. Friburg. *Quum non sine* 14 julii 1861.

XLIX. Civilis auctoritas potest impedire, quominus sacerorum Antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent.

Alloc. *Maxima quidem* 9 junii 1862.

L. Laica auctoritas habet per se jus praesentandi episcopos et potest ab illis exigere, at ineant dioecesum procurationem antequam ipsi canonicam a S. Sede institutionem et apostolicas litteras accipiant.

Alloc. *Nunquam fore* 15 decembris 1856.

LI. Immo laicum Gubernium habet jus deponendi ab exercitio pastoralis ministerii episcopos, neque tenetur obedire Romano Pontifici in iis, quae episcopatum et episcoporum respiciunt institutionem.

Litt. Apost. *Multiplices inter* 10 junii 1851.

Alloc. *Acerbissimum* 27 septembris 1852.

LII. Gubernium potest suo jure immutare aetatem ab Ecclesia praescriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere, ut neminem sine suo permisso ad solemnia vota nuncupanda admittant.

Alloc. *Nunquam fore* 15 decembris 1856.

LIII. Abrogandae sunt leges quae ad religiosarum familiarum statum tutandum, earumque jura et officia pertinent; immo potest civile gubernium iis omnibus auxilium praestere, qui a suscepto religiosae vitae instituto deficere ac solemnia vota frangere velint; pariterque potest religiosas easdem familias perinde ac collegiatas Ecclesias et beneficia simplicia etiam juris patronatus penitus extinguere, illorumque bona et redditus civilis potestatis administrationi et arbitrio subjicere et vindicare.

Alloc. *Acerbissimum* 27 septembris 1852.

Alloc. *Probe memineritis* 22 jauuarii 1855.

Alloc. *Cum saepe* 26 julii 1855.

LIV. Reges et Principes non solum ab Ecclesiae jurisdictione eximuntur,

XLV. The whole control of the public schools, wherein the youth of any christian State is educated, only the episcopal seminaries being in some degree excepted, may and should be assigned to the civil authority, and so assigned to it, that no right be recognized, in any other authority whatever, to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or approbation of teachers.

Allocution *In consistoriali*, Nov. 1, 1850.

Allocution *Quibus luctuosissimus*, Sept. 5, 1851.

XLVI. Nay, in the very seminaries [for the education] of the clergy, the method of study to be adopted is subject to the civil authority.

Allocution *Nunquam fore*, Dec. 15, 1856.

XLVII. The best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally, which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the Church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authority, [to be conducted] according to the pleasure of the rulers and the standard of the common opinions of the age.

Letter to the Archbishop of Freiburg, *Quum non sine*, July 14, 1864.

XLVIII. That method of instructing youth can be approved by catholic men, which is separated from the catholic faith and from the power of the Church, and which has regard exclusively, or at least principally, to a knowledge of natural things only, and to the ends of social life on earth.

Letter to the Archbishop of Freiburg, *Quum non sine*, July 14, 1864.

XLIX. The civil authority may prevent the bishops and faithful peoples from having free and mutual communication with the Roman Pontiff.

Allocution *Maxima quidem*, June 9, 1862.

L. The lay authority has of itself the right of presenting bishops, and may require of them, that they enter on the administration of their dioceses before they receive from the Holy See canonical institution and apostolical letters.

Allocution *Nunquam fore*, Dec. 15, 1856.

LI. The lay Government has even the right of deposing bishops from the exercise of their pastoral ministry; nor is it bound to obey the Roman Pontiff in those things which concern the establishment of bishopries and the appointment of bishops.

Apostolic Letter *Multiplices inter*, June 10, 1851.

Allocution *Acerbisimum*, Sept. 27, 1852.

LII. The Government may, in its own right, change the age prescribed by the Church for the religious profession of both women and men, and may forbid religious orders to admit any one to solemn vows without its permission.

Allocution *Nunquam fore*, Dec. 15, 1856.

LIII. The laws should be abrogated which relate to protecting the condition of the religious orders, and to their rights and duties; nay, the civil government may give assistance to all those, who wish to desert their adopted mode of religious life and to break their solemn vows; and in like manner it may altogether abolish the said religious orders and also collegiate churches and simple benefices, even those under the right of a patron, and subject and appropriate their goods and revenues to the administration and free disposal of the civil power.

Allocution *Acerbissimum*, Sept. 27, 1852.

Allocution *Probe memineritis*, Jan. 22, 1855.

Allocution *Cum saepe*, July 26, 1855.

LIV. Kings and Princes are not only exempted from the jurisdiction of the

verum etiam in quaestionibus jurisdictionis dirimendis superiores sunt Ecclesiae.

Litt. Apost. *Multiplices inter* 10 junii 1851.

LV. Ecclesia a Statu, Statusque ab Ecclesia sejungendus est.

Alloc. *Acerbissimum* 27 septembries 1852.

§ VII.

ERRORES DE ETHICA NATURALI ET CHRISTIANA.

LVI. Morum leges divina haud egent sanctione, minimeque opus est, ut humanae leges ad naturae jus conformentur aut obligandi vim a Deo accipient.

Alloc. *Maxima quidem* 9 junii 1862.

LVII. Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare.

Alloc. *Maxima quidem* 9 junii 1862.

LVIII. Aliae vires non sunt agnoscendae nisi illae quae in materia positae sunt, et omnis morum disciplina honestasque collocari debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis.

Alloc. *Maxima quidem* 9 junii 1862.

Epist. encycl. *Quanto conficiamur* 10 augusti 1863.

LIX. Jus in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta juris vim habent.

Alloc. *Maxima quidem* 9 junii 1863.

LX. Auctoritas nihil aliud est nisi numeri et materialium virium summa.

Alloc. *Maxima quidem* 9 junii 1862.

LXI. Fortunata facti injustitia nullum juris sanetitati detrimentum affert.

Alloc. *Jamdudum cernimus* 18 martii 1861.

LXII. Proclamandum est et observandum principium quod vocant de non-interventu.

Alloc. *Novos et ante* 28 septembries 1860.

LXIII. Legitimis principibus obedientiam detrectare, immo et rebellare licet.

Epist. encycl. *Qui pluribus* 9 novembries 1846.

Alloc. *Quisque vestrum* 4 octobris 1847.

Epist. encycl. *Noscitis et Nobiscum* 8 decembries 1849.

Litt. Apost. *Cum catholica* 26 martii 1860.

LXIV. Tum cujusque sanctissimi juramenti violatio, tum quaelibet scelestae flagitiosaque actio sempiternae legi repugnans, non solum haud est improbanda, verum etiam omnino licita, summisque laudibus efferenda, quando id pro patriae amore agatur.

Alloc. *Quibus quantisque* 20 aprilis 1849.

§ VIII.

ERRORES DE MATRIMONIO CHRISTIANO.

LXV. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXVI. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

Church, but are also, in deciding questions of jurisdiction, superior to the Church.

Apostolic Letter *Multiplices inter*, June 10, 1851.

LV. The Church ought to be separated from the State, and the State from the Church.

Allocution *Acerbissimum*, Sept. 27, 1852.

§ VII.

ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.

LVI. The laws of morality do not need the divine sanction, and it is not at all necessary that human laws be conformed to the law of nature, or receive from God their obligatory force.

Allocution *Maxima quidem*, June 9, 1862.

LVII. The science of philosophy and morals, and also the civil laws, may and should deviate from divine and ecclesiastical authority.

Allocution *Maxima quidem*, June 9, 1862.

LVIII. No other powers are to be recognized but those resting in matter, and all moral discipline and integrity should be applied to accumulating and increasing wealth by every method and to satisfying the desire of pleasure.

Allocution *Maxima quidem*, June 9, 1862.

Encyclica *Quanto conficiamur*, Aug. 10, 1863.

LIX. Right consists in the material fact, and all the duties of man are an empty name, and all human deeds have the force of right.

Allocution *Maxima quidem*, June 9, 1862.

LX. Authority is nothing but numbers and the sum of material forces.

Allocution *Maxima quidem*, June 9, 1862.

LXI. The successful injustice of a deed brings no detriment to the sanctity of right.

Allocution *Jamdudum cernimus*, March 18, 1861.

LXII. The so-called principle of non-intervention should be proclaimed and observed.

Allocution *Novos et ante*, Sept. 28, 1860.

LXIII. It is allowable to refuse obedience to legitimate princes, and even to rebel against them.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Quisque vestrum*, Oct. 4, 1847.

Encyclica *Noscitis et Nobiscum*, Dec. 8, 1849.

Apostolic Letter *Cum catholica*, March 26, 1860.

LXIV. The violation of any oath, however sacred, any wicked and flagitious action whatever, repugnant to the eternal law, is not only not to be reprobated, but is altogether permissible, and to be extolled with the highest praise, when it is done for love of country.

Allocution *Quibus quantisque*, April 20, 1849.

§ VIII.

ERRORS CONCERNING CHRISTIAN MATRIMONY.

LXV. It can in no way be shown that Christ raised matrimony to the dignity of a sacrament.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXVI. The sacrament of matrimony is only an accessory to the contract, and separable from it; and the sacrament itself lies in the nuptial benediction alone.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXVII. Jure naturae matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.
Alloc. *Acerbissimum* 27 septembribus 1852.

LXVIII. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritati competit, a qua impedimenta existentia tollenda sunt.

Litt. Apost. *Multiplices inter* 10 junii 1851.

LXIX. Ecclesia sequioribus saeculis dirimentia impedimenta inducere coepit, non jure proprio, sed illo jure usa, quod a civili potestate mutuata erat.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXX. Tridentini canones, qui anathematis censuram illis inferunt, qui facultatem impedimenta dirimentia inducendi Ecclesiae negare audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXXI. Tridentini forma sub infirmitatis poena non obligat, ubi lex civilis aliam formam praestituit, et velit hac nova forma interveniente matrimonium valere.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXXII. Bonifacius VIII. votum castitatis in ordinatione emissum nuptias nullas reddere primus asseruit.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXXIII. Vi contractus mere civilis potest inter christianos constare veri nominis matrimonium; falsumque est, aut contractum matrimonii inter christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.
Lettera di S. P. IX al Re di Sardegna, 9 settembre 1852.
Alloc. *Acerbissimum* 27 septembribus 1852.
Alloc. *Multis gravibusque* 17 decembris 1860.

LXXIV. Caussae matrimoniales et sponsalia suapte natura ad forum civile pertinent.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.
Alloc. *Acerbissimum* 27 septembribus 1852.

N. B. Huc facere possunt duo allii errores de clericorum coelibatu abolendo et de statu matrimonii statui virginitatis anteferendo. Confodiuntur, prior in epist. encycl. *Qui pluribus* 9 novembribus 1846, posterior in litteris apost. *Multiplices inter* 10 junii 1851.

§ IX.

ERRORES DE CIVILI ROMANI PONTIFICIS PRINCIPATU.

LXXV. De temporalis regni cum spirituali compatibilitate disputant inter se christiana et catholicae Ecclesiae filii.

Litt. Apost. *Ad apostolicae* 22 augusti 1851.

LXXVI. Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiae libertatem felicitatemque vel maxime conduceret.

Alloc. *Quibus quantisque* 20 aprilis 1849.

N. B. Praeter hos errores explicite notatos, alii complures implicite reprehabant, proposita et asserta doctrina, quam catholici omnes firmissime retinere debeant, de civili Romani Poutificis principatu. Ejusmodi doctrina luculenter traditur in Alloc. *Quibus quantisque* 20 april. 1849; in Alloc. Si

LXVII. According to the law of nature the bond of matrimony is not indissoluble, and in various cases divorce, properly so called, may be sanctioned by the civil authority.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.
Allocution *Acerbissimum*, Sept. 27, 1852.

LXVIII. The Church has no power of introducing separatory impediments to marriage, but this power is vested in the civil authority, by which existing impediments may be removed.

Apostolic Letter *Multiplices inter*, June 10, 1851.

LXIX. The Church began in later ages to introduce separatory impediments, not in her own right, but using the right conferred upon her by the civil power.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXX. The canons of Trent, which inflict the censure of the curse on those who dare to deny the power of the Church to introduce separatory impediments, are either not dogmatical, or are to be understood of that conferred power.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXXI. The form [of marriage] ordained by the Council of Trent is not obligatory, under pain of invalidity, wherever the civil law may prescribe another form and wills that marriage by this new form shall be valid.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXXII. Boniface VIII. was the first who asserted that the vow of chastity made at ordination renders marriage null.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXXIII. By virtue of a purely civil contract a true marriage may subsist between christians; and it is false either that the contract of marriage between christians is always a sacrament, or that the contract is null if the sacrament be excluded.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.
Letter of His Holiness, Pius IX, to the King of Sardinia, Sept. 9, 1852.
Allocution *Acerbissimum*, Sept. 27, 1852.
Allocution *Multis gravibusque*, Dec. 17, 1860.

LXXIV. Matrimonial causes and espousals belong by their very nature to the civil courts.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.
Allocution *Acerbissimum*, Sept. 27, 1852.

N. B. To this head may be referred two other errors: on the abolition of the celibacy of the clergy, and on preferring the state of marriage to the state of virginity. They are condemned, the former in the Encyclica *Qui pluribus*, Nov. 9, 1846, the latter in the Apostolical Letter *Multiplices inter*, June 10, 1851.

§ IX.

ERRORS CONCERNING THE CIVIL PRINCE DOM OF THE ROMAN PONTIFF.

LXXV. The sons of the christian and catholic Church dispute among themselves concerning the compatibility of the temporal with the spiritual kingdom.

Apostolic Letter *Ad apostolicae*, Aug. 22, 1851.

LXXVI. The abrogation of the civil power, which the Apostolic See possesses, would very greatly conduce to the liberty and felicity of the Church.

Allocution *Quibus quantisque*, April 20, 1849.

N. B. Beside these errors explicitly mentioned, many others are implicitly reprobated in the exposition and assertion of that doctrine concerning the civil princedom of the Roman Pontiff, to which all catholics should most firmly adhere. This doctrine is clearly laid down in the Allocution *Quibus quantisque*,

semper antea 20 maii 1850; in Litt. Apost. *Cum catholica Ecclesia* 26 mart. 1860; in Alloc. *Novos* 28 sept. 1860; in Alloc. *Jamdudum* 18 mart. 1861; in Alloc. *Maxima quidem* 9 junii 1862.

§ X.

ERRORES, QUI AD LIBERALISMUM HODIERNUM REFERUNTUR.

LXXVII. Aetate hac nostra non amplius expedit, religionem catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus exclusis.

Alloc. *Nemo vestrum* 26 julii 1855.

LXXVIII. Hinc laudabiliter in quibusdam catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cuiusque cultus exercitium habere.

Alloc. *Acerbissimum* 27 septembribus 1852.

LXXIX. Enimvero falsum est, civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam, quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam

Alloc. *Nunquam fore* 15 decembris 1856.

LXXX. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.

Alloc. *Jamdudum cernimus* 18 martii 1861.

April 20, 1849; in the Allocution *Si semper antea*, May 20, 1850; in the Apostolical Letter *Cum catholica Ecclesia*, March 26, 1860; in the Allocution *Novos*, Sept. 28, 1860; in the Allocution *Jamdudum*, March 18, 1861; in the Allocution *Maxima quidem*, June 9, 1862.

§ X.

ERRORS WHICH REFER TO THE LIBERALISM OF THE DAY.

LXXVII. In this our age it is no longer expedient that the catholic religion should be held to be the only religion of the state, to the exclusion of all other forms of worship.

Allocution *Nemo vestrum*, July 26, 1865.

LXXVIII. Hence it has been laudably provided by law in certain catholic countries, that men immigrating there should be permitted the public exercise of their own several forms of worship.

Allocution *Acerbissimum*, Sept. 27, 1852.

LXXIX. For truly it is false, that the civil liberty of every form of worship, and the full power granted to all of openly and publicly declaring all opinions and thoughts whatever, leads to the easier corruption of the morals and minds of peoples, and to the spread of the pest of indifferentism.

Allocution *Nunquam fore*, Dec. 15, 1856.

LXXX. The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.

Allocution *Jamdudum*, March 18, 1861.

LETTER OF CARDINAL ANTONELLI.

[WITH the foregoing Encyclica and Syllabus all the bishops received the following letter from Cardinal Antonelli, explaining the origin of the Syllabus and its relation to the Encyclica. I regret that I have been unable to obtain the whole Latin text of the letter; the first (important) half of it, as given in the note below, is taken from one of the oldest and most influential organs of the Roman Church published in Germany, *Der Katholik* (January, 1865). For the translation, which is complete, the Dublin (Catholic) Review, of April, 1865, is responsible.—T. V.]

Our Holy Father, Pius IX, Sovereign Pontiff, being profoundly anxious for the salvation of souls and for sound doctrine, has never ceased from the commencement of his Pontificate to proscribe and condemn the chief errors and false doctrines of our most unhappy age, by his published Encyclical, and Consistorial Allocutions, and other Apostolic Letters. But as it may happen that all the Pontifical acts do not reach each one of the Ordinaries, the same Sovereign Pontiff has willed that a Syllabus of the same errors should be compiled, to be sent to all the bishops of the Catholic world, in order that these bishops may have before their eyes all the errors and pernicious doctrines which he has reprobated and condemned.¹

He has consequently charged me to take care that this Syllabus, having been printed, should be sent to your [Eminence] on this occasion and at this time when the same Sovereign Pontiff, from his great solicitude for the salvation and [general] good of the Catholic Church and of the whole flock divinely intrusted to him, has thought well to write another Encyclical Letter to all the Catholic bishops. Accordingly, performing, as is my duty, with all suitable zeal and submission the commands of the said Pontiff, I send your [Eminence] the said Syllabus together with this letter.

I seize with much pleasure this occasion of expressing my sentiments of respect and devotion to your [Eminence], and of once more subscribing myself, while I humbly kiss your hands,

Your [Eminence's] most humble and devoted servant,

G. CARD. ANTONELLI.

ROME, Dec. 8, 1864.

¹Sanctissimus Dominus Pius IX P. M. de animarum salute, ac de sana doctrina maxime sollicitus vel ab ipso sui Pontificatus exordio nunquam destitit suis Epistolis encyclicis, et allocutionibus in consistoriis habitis, et apostolicis aliis Litteris in vulgus editis praecipuos hujus praesertim infelicissimae aetatis errores ac falsas doctrinas proscribere et damnare. Cum autem forte evenire potuerit, ut omnia haec Pontificia Acta ad singulos Ordinarios minime pervenerint, ideo idem Pontifex voluit, ut eorumdem errorum Syllabus ad omnes universi catholicici orbis Sacrorum Antistites mittendus conficeretur, quo iudicem Antistites pree oculis habere possent omnes errores ac perniciosas doctrinas, quae ab ipso reprobatae, ac proscriptae sunt.

THE
ROMAN CATHOLIC CHURCH
AND
FREE THOUGHT.

A CONTROVERSY BETWEEN
ARCHBISHOP PURCELL,
Of Cincinnati,
AND
THOMAS VICKERS,
Minister of the First Congregational Church of the same City.

TOGETHER WITH AN APPENDIX, CONTAINING
THE ENCYCLICAL LETTER AND SYLLABUS
OF POPE PIUS IX, DATED DECEMBER 8, 1864,
In the original Latin, with a faithful translation.

"Give me the liberty to know, to utter, and to argue freely according to
conscience, above all liberties."—MILTON'S *AREOPAGITICA*.

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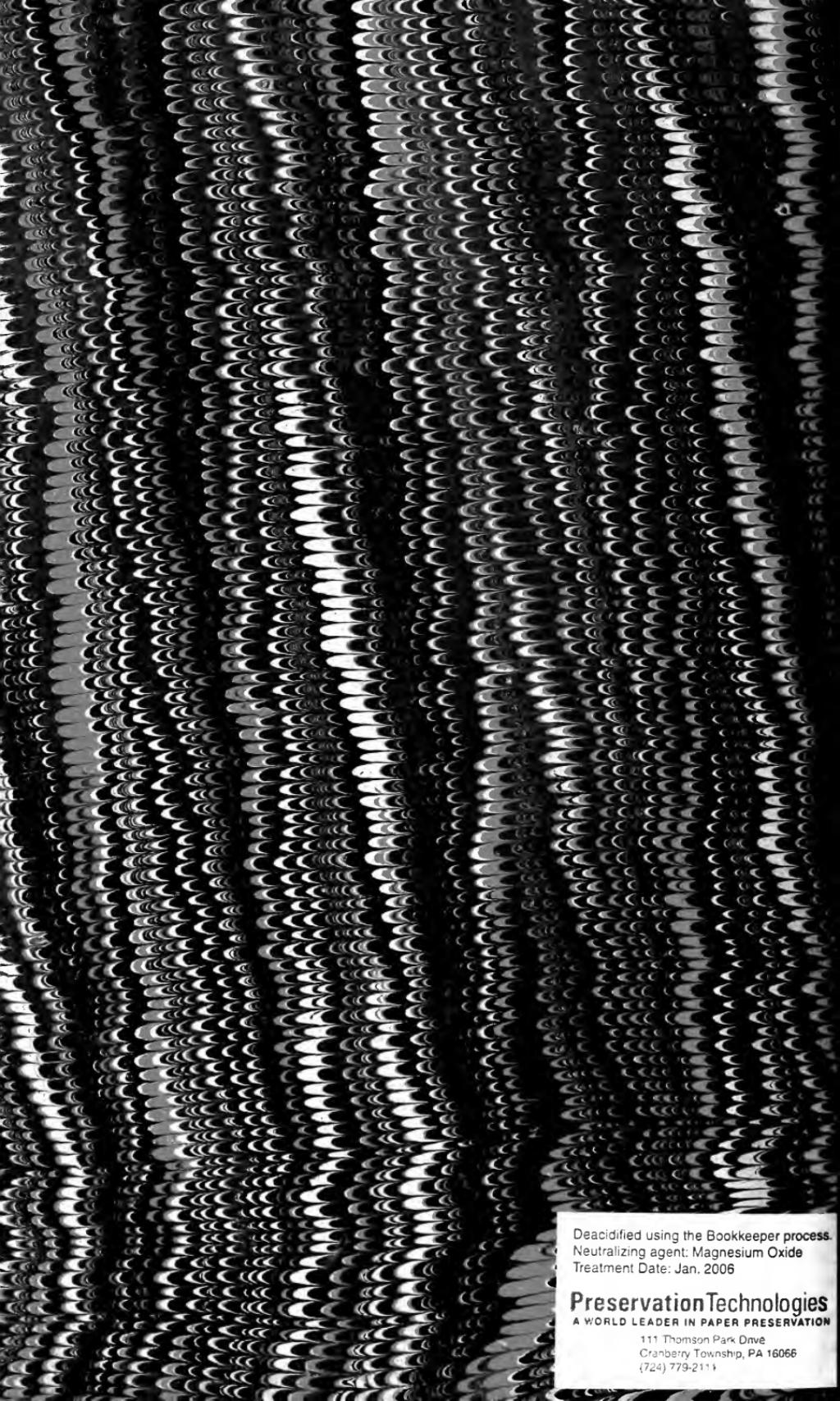
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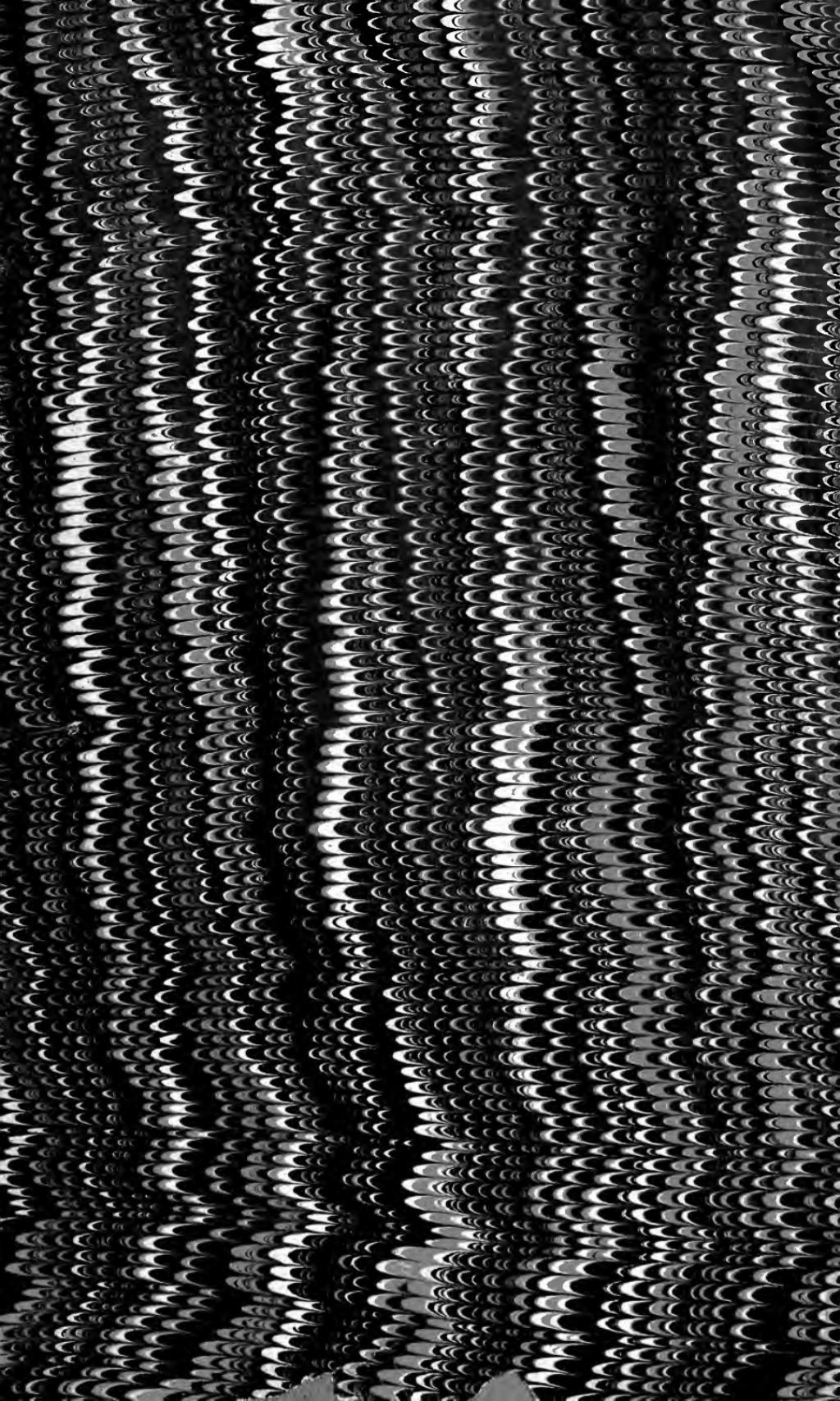
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